

THE ANGELICAN DIGEST

WINTER A.D. 1967



TT

CREAM OF THE WINTER CROP

A GIFT OF LIGHT:

A Collection of Thoughts from Father Andrew

Selected and Edited by Harry C. Griffith

GOODNESS IS BETTER demonstrated than written about, but the English monk and slum priest known as Father Andrew managed both to show what goodness is like and to give good advice on how to achieve it. A fresh selection of passages from his prose and poetry that speak particularly to the present day has been made by a young corporation lawyer and decorated by Tom Goddard and Ragna Tischler. The attractive volume is published by Morehouse-Barlow Company, 14 East 41st Street, New York City 10017, at \$3.95, and is the 1967 winter "Book-of-the-Season" of the Episcopal Book Club.

See page 26 of this issue for a special
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The drawing on the cover of this issue, done by Tom Goddard, was inspired by the Epiphany and the events recounted in the Gospel for the Feast of the Purification, 2 February: Our Lord's mother went to the temple to offer two young pigeons, and when Simeon saw the child Jesus, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

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WINTER A.D. 1967



the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

REPORT

[WOULD beseech the younger part of the Clergy and those who are preparing for Orders to reflect that the Clergy may be either the restorers or the utter destroyers of national morality.

If they will manfully determine to begin a reformation from the root, to set right their own thoughts and practices first before they denounce the sins of the laity and find fault with the oppressions of the State; if they will ask God to cleanse their hearts of all false, con-

ventional notions and to put truth in their inward parts; if they will determine to be servants of God and cast off their allegiance to every faction and coterie; if they will ask strength of Him to give up all their high thoughts and proud imaginations and beautiful theories for Christ's sake; they may, they will, impart new honesty to trade, may rescue the merchant from his devotion to Mammon, may force the statesman to cast his political deceptions to the winds and to deal manfully

with facts; may bring hard-working, suffering men to the conviction that God is with them and that He will set the world right better than they can.

Or they may carry all that is corrupt on the surface of society down to its foundations; they may be as conventional in their faith and devotion as the frequenter of clubs is in his social arrangements; as suspicious of their brethren as the man whose soul is in his trade is of a rival; as fearful that the ark of God will fall as the jobber is that his house of cards will tumble; as savage and partisan as any one who has not renounced the world, the flesh, and the devil. Men of that stamp will bring down judgment upon the whole country, for the sins of the priests will be the sins of the people, and the more the people become possessed by those sins the more bitterly will they hate those who have set the example for them.

The Book of Common Prayer is a great witness against such evils, although some of us would use it as an excuse for self-glorification, for boasting of our superiority to foreign nations or to the sects at home. Many of us would cast it aside in order to be more like foreign nations or more like the sects at home. If we used it faithfully, I believe we should find it the most effectual deliverance

from that spirit which converts our privilege of belonging to the Catholic Church into a plea for exclusiveness.

I am sure that the Liturgy will torment us so long as we continue to be selfish and divided; therefore I would cling to it. I am sure it may be the instrument of raising us out of our selfishness and divisions; therefore I value it above all artificial schemes of reconciliation, and all philosophical theories, all inventions, however skillful, for the reconstruction of human society—F.D. Maurice, writing in 1852; taddled from *The Prayer Book*, published by James Clarke & Co. Ltd., 31 Queen Anne's Gate, London SW 1, at 21s or \$2.60.



IRRELEVANT

I AM a college student, a member of the so-called younger generation. I am also a Christian — almost despite the efforts of some people in the Church who are fantastically obsessed with making Christianity “relevant” to modern man.

I have just completed a course in college concerning “God, Man, and Immortality,” admission to which was eagerly sought by hordes of supposedly disinterested young intellectuals. It was taught by a brilliant

episcopal layman. His version of the Faith went something like this:

The Bible is, of course, most incredible to modern man. It is beautiful and useful, but must not be mistaken for "truth" (whatever that is). What is meant by the Virgin Birth? Miracles? Immortality? Such concepts are not philosophically defensible any longer, much less scientifically. No one who has read Frazier, Darwin, or Russell could possibly believe in the Apostles' Creed in any but the most poetic sense. Christianity, however, is not dead or irrelevant: on the contrary, man has never so needed or been so ready for the divine example of sacrifice and brotherhood symbolized in the Christ act. Whether or not a man died in A.D. 33 on a cross is unimportant; the real meaning of the Resurrection is the continued life of the Divine Idea of Love that exists eternally in the minds of Christians.

That, perhaps, is more rational than the old biblical accounts with their embarrassing unverifiable details and uncomfortably rigid morality, but I must protest that it is not Christianity, it is not new, and it is not the necessary consequence of science or philosophy. The Virgin Birth, for example, was as incredible to a Jew in the first century as it is to a biologist in the twentieth.

It was not a common idea in biblical times: no incidents in any mythology are really comparable. Neither science nor philosophy sheds light on the possibility of a union of the Divine with the mortal — it was as hard for the Pharisees to take as it is for the theologians at Harvard.

Our Lord showed what is to be made of such difficulties. When the Jews balked at His declaration that they must eat His flesh and drink His blood, He said only, "Does this upset you? . . . The words I have spoken to you are spirit and they are life. But there are some of you who do not believe." Then He said to the Twelve, "Do you want to go away, too?" He did not call back the disappointed to explain that He meant His words only allegorically or metaphorically. Many of His followers left Him and stopped going with Him: He let them go. He gave them the choice of believing or rejecting Him.

This is the plea I make. Let us accept Christianity or not, but if we reject it, let us at least reject the real thing. I implore my elders not to sell their children a watered-down version of the Faith. Don't apologize for it; don't try to make it easier to believe; don't try to take out the lumps. Most people didn't believe it 2,000 years ago; perhaps most people will not now.

When we are men enough, we will, like all those before us, face Jesus Christ's eternal challenge, to believe or to reject. Don't dilute the choice so much that it isn't worth the effort.

If we believe, we will believe in a Christianity that speaks in a new voice to every man in every age but always with the same message: *Whoever listens to my words and believes in the one who sent me has eternal life; he has passed from death to life.*—Taddled from *The Episcopalian*



ESTABLISHMENT

THE ESTABLISHED religion of the contemporary Western world is agnosticism. Not only the habits of the majority of its people but the tone of its legislative and legal decisions bear witness to that fact, which is just as true in the United States as it is in England (note the decisions of the U.S. Supreme Court on school prayers). If the Communist countries are officially atheistic, we are officially agnostic; there is not so much difference between the two as is usually supposed.

In such a situation, the Church has to choose between being a tolerated survival of the past or a dreaded herald of the future. What it cannot do is to belong to, be accepted by, make

itself at home in, or acclimatize itself to, the contemporary world. A truly prophetic Church must accept the social consequences of having to declare in the name of the Lord that the social patterns, ethics, institutions, and thoughts around it are grievously wanting. It will have to bear unpopularity, contempt, ostracism, and, perhaps even persecution.

Churchmen are a minority, unconventional and unpopular. If we cannot learn to love without expecting or requiring response, we may degenerate into a bitter minority; but if we can rise to the heights of our calling, we may yet be the minority which sweetens and cleanses the world.

That does mean, however, that more and more we shall have our own peculiar social patterns which the world finds hard to make sense of or even to respect (for example, the Christian doctrine of marriage and disbelief in divorce). We shall have to hold to our own distinctive modes of thought and not be shaken when non-Christian thinkers do not see the force of them, because our way of thought is concerned with experiences the world has not enjoyed and values it has not accepted.—The Professor of Apologetics, Seabury - Western Theological Seminary; taddled from the (London) *Church Times*.



DEPARTMENTS

TANKED

After a hot trip under a scorching sun, the Bishop of Samaraland sneaked a bath under the new windmill near the new church at Omboloka. He had to share his secret, however, with some Omashaka herdsmen who came from a distance in response to his urgent signals when he found he was unable to climb out of the high-called cattle tank unassisted.

MAKES THE HEART GLAD

Almost single-handedly the Communications Warden of Washington's Cathedral Church of St. Peter and St. Paul raised over \$2,000 to buy a printing press for the Bishop of Melanesia (Province of New Zealand).

When St. John's Parish, Parsons, Kansas, received \$25,000 from the estate of a former parishioner, a tithe of that amount was sent on to Seabury-Western Theological Seminary, Evanston, Illinois.

"We had a visit from our intimate the other day. He said that although we are in a changing world and must be prepared for changes, it does not mean that we should change our con-

victions. He was accompanied by our Bishop, whom our priest calls a real Father in God, whose diocese is a family exceptional in his experience of dioceses."

—A Canadian Churchman

■ When a family, in moving to another town, immediately goes to the new church, looks up the rector of the parish, transfers its memberships, and becomes a living and supporting part of the Church in that town.

NO KIDDING

■ The experts not only say that it costs \$2.49 to write a business letter (if you're a top executive, it may run \$25 or more) but also predict that the cost will increase.

■ A priest of the Church of England has voiced the hunch that homosexuality may be a socially and morally desirable answer to the population explosion.—*Christian Century*

■ The College of Preachers' newsletter for autumn, in recommending weekly magazines, failed to mention any Anglican ones. We know of at least two: *The Living Church* (\$10.95), 407 East Michigan Street, Milwaukee, Wisconsin 53202, and *The Church Times* (\$6.00), 7

Portugal Street, Kingsway, London W.C.2, England. The former regained some of its Anglican perspective when its previous editor became the American Church's Ecumenical Officer; the latter lost some of the same when Miss Rosamond Essex stepped out as editor some years ago, but it is still the most comprehensive Anglican weekly published. TAD leans heavily on both.

MAKES THE HEART SAD

■ To find listed in a parish bulletin five priests on the staff and only three services during the week, including Sunday, and in a later bulletin of the same parish, only four services (three on Sunday), but nothing said about or scheduled for the Prayer Book feast of St. Matthew, Apostle and Evangelist, or the Ember Days that week. Most of the bulletin is given over to information about a dinner, an organ concert, a guild that provides a baby sitter, an arts-and-handicraft work shop, a religious art guild, a junior altar guild, and the organizations booklet for the new year.

INWARDLY DIGEST

■ Idabaga is a center in Idunda parish just being developed — it is eighteen miles along a Land Rover track off the secondary road. A cow walked into the church there recently and had eaten half through the first

book in the catechist's Bible before she was discovered (she seems to have had no trouble swallowing Genesis). She was a Roman Catholic cow, but her owner made amends by buying the church a new Bible and claiming the damaged one for his own. On another occasion when I was there for Confirmation, an Anglican cow was brought into the old church where Fr. Ngahyoma and I had slept and had started on his bedding before she could be diverted. We forgave the owner because he could come to church only by bringing the cows with him. —The Bishop of Southwestern Tanganyika; taddled from his newsletter

MAKES SENSE

■ The Presbyterian General Assembly of Australia has reaffirmed its decision to unite with the Methodist and Congregational Churches. The adoption of a national constitution is under way, and the union expected early in 1970.

MEDICARE

■ Last year, in Ovamboland (a portion of the Diocese of Damaraland, Province of South Africa), the Church's two hospitals (only one has an X-ray and is equipped for major surgery) and five clinics took care of 165,625 case visits of outpatients — all in addition to several hundred in-patients. T

staff consists of one Doctor of Medicine, three to six trained missionary nurses, and some thirty semi-trained local helpers.

SHORT STORY

■ Burglars broke into the Baptist church and into our own St. Paul's on the same night. The one at the Baptists' got the entire Sunday collection — more than our parish treasurer is handed in a month. Our luckless thief got about 45 cents from the coke machine.—A parish bulletin

■ If the Church does not teach the Faith, people lose faith.

FIRST TIME

■ Waldorf Salad was first served at the opening of the Waldorf Hotel in New York City in 1893 (torn down in 1929 to make way for the Empire State Building); the occasion was a benefit for St. Mary's Children's Hospital, operated by the Community of St. Mary (present mother house: Peekskill, N. Y.), and it raised \$5,000.

GOOD QUESTION

■ "What can a child-centered society produce but children?" —John Keats in *The New Romans*, published by Lippincott, East Washington Square, Philadelphia 19105; \$5.95.

■ A new curate submitted to the parish priest the manuscript of the sermon he proposed to

preach on the following Sunday. He waited anxiously as the older man read it, page by page. When the last page turned over, he blurted, "Well, Sir, will it do?" "Do what?" was the rector's reply.—*The Aberdeen and Buchan Churchman* (The Church in Scotland)

■ "What does it avail the United States to have 56-million students — from kindergarten to university — in school if writers and publishers become panderers to superficial literacy rather than dedicated [*sic*] advocates of that which is best?" —*The Making of a Publisher* by Victor Weybright (Reynal & Co., 221 East 49, New York City 10017; \$6.75)

■ "How many do you have in the Confirmation class?" a man asked his priest. "Two," was the answer; "and how many do you have?" —*The Kansas Churchman*

APPRECIATION

■ A Methodist church in Brooklyn recently posted a notice on its outdoor sign board, in letters large enough to be read half a block away, "We are grateful to the Episcopalians for maintaining a direct link to the early Church."

BALM

■ A parish bulletin says that the conductor of a forthcoming Quiet Day "will give three medications."

ODDITY

SOMETHING very odd happened on Sunday," said Mrs. Fethergill to her husband as he returned from a business trip. "I dropped in at a church in the East Village."

"How was the play?" asked Mr. Fethergill.

"That's what was so odd," she said. "There wasn't a play. A religious service was going on."

"A religious service? In a church? In the East Village?" Mr. Fethergill was astonished.

"At first, I thought the man in the pulpit was an actor doing a long monologue but then I saw he was actually preaching a sermon. He was even reading from the Bible."

"You mean *Variety*, the show business bible."

"No, the other one. The one the movie was based on."

Mr. Fethergill scratched his bald spot. "What was the audience doing?"

"Just listening — it was more like a congregation, really."

"They weren't picketing? Or passing out leaflets?"

Mrs. Fethergill had a sudden thought. "I truly think they were praying," she smiled. "It made a lovely picture: the stained glass windows were beautiful."

"Ah," said her husband, "that explains it. That wasn't stained

glass: you probably wandered into a psychedelic demonstration with colored lights, and the preacher was one of those new-style hipster priests. Was his text, 'God so loved the world that He sent LSD?'"

"Dear," Mrs. Fethergill said firmly, "I'm trying to tell you but you won't listen. It was a plain, old-fashioned worship service with a plain, old-fashioned priest."

"You're sure?"

"Positive."

Mr. Fethergill sighed. "Oh my. You know what that means. We'll have to readjust our thinking *again*. It seems that every time we catch up with the avant garde and the Bohemians they get ahead of us again."

"It is certainly hard to keep in step," she agreed ruefully, but then she brightened. "At least God isn't dead, after all. He's just off-off-Broadway."

—A.M. Auerbach, taddled from *The New York Times*

TEETOTAL

IN THE churchyard of St. Peter's, Preston, Lancashire, England, is buried the body of Richard Turner (d. 27 October 1846, aged 56), who proclaims the inscription on his tombstone, *was the author of the word teetotal as applied to abstinence from all intoxicating liquors, and a life-long teetotaler.*—Home Words.

LAYMEN'S CHURCH

THE PERIOD between Constantine, who became Emperor in 324, and Leo, who became Pope in 440, can reasonably be called "the age of the laity," not merely because of the enormous interest in theological affairs taken by laymen during the period — an interest which marked a corresponding lack of interest in technical and scientific matters, but because of the considerable contribution that laymen made to the life and thought of the Church. It was the long Indian summer of the ancient world, when standards of education among the wealthy and middle classes were still high and pessimism had not yet driven the intelligent and sensitive into the refuge of the monastery.

The Emperor, of course, was a layman, and at least two of them at the time (Constantine in his later years and Theodosius II) were skilled theologians. They were a guarantee that the clergy would not dominate the Church completely. Theodosius I ensured that some order was kept in the bear-garden of ecclesiastical politics, where the Pelagian and Nestorian controversies were being fought out. He saved one disputant from being cut in two for dividing the nature of Christ and sent

Nestorius only into oasis-exile, sparing him from the mercies of the opposing monks.

The great officials of the court were also active theologians. Count Marcellinus, St. Augustine's friend, steered the Catholics through the Conference of Carthage in 411 and was the first to draw Augustine's attention to the teaching of Pelagius. He also addressed a number of pertinent questions to the Saint on the subject of grace and free-will.

Further down the social scale the role of the laity was equally varied and important. Two of the most important historians of the Church in the late fourth and early fifth centuries (Socrates and Sozomen) were civil servants in Constantinople. The father of biblical exegesis in the West, Tyconius, was a layman in the Donatist Church, which placed so much emphasis on instructed lay theologians that Augustine had to write four lengthy tomes to counter the arguments of the Donatist grammarian, Crescensius.

The importance, too, of the Christian household in the lives of men such as St. Augustine and St. Basil should not be underestimated. A revealing letter of the leading pagan philosopher of his day, Libanius,

shows the influence of laywomen in maintaining the hold of Christianity on those who in their hearts might have preferred to return to traditional paganism: "When men are out of doors they listen to your plea for the only right course and come to the altars; but when a man gets home, his wife and her tears and the night plead otherwise and they draw him away from the altars" — an interesting picture not completely without application in our own day.

Finally, the layman contributed enormously to the missionary effort of the Church. The Christianization, both of the kingdoms of Axum (northern Ethiopia) in the mid-fourth century and of Ireland in the first half of the fifth, was due to the work of individuals who had originally been made captive by the barbarians and then, having gained their masters' trust, converted them. The Christian merchant during the period was the propagator of his faith as the Moslem merchant has been of his in more recent centuries.

The Church of the laity, however, was not to survive into the Middle Ages. By the first quarter of the fifth century the comparative optimism of the era of Theodosius had failed. Increasing fear of the approaching end of the age diverted independent lay thought from the-

ology. The future lay with the cleric and the monk. Within a few years of Pope Leo's death in 461, the Church and people in the West faced an exclusively barbarian world.—Taddles from *The Early Church* by W.H.C. Frend, published by J. B. Lippincott Company, East Washington Square, Philadelphia PA 19105; \$3.50.



SALESMANSHIP

MEMBERS of various individual churches in suburban Houston recently were asked why they had chosen to worship where they did. According to the answers, 9 per cent liked the looks of the building; 14% were loyal to a particular religious body; 18% found the location handy; 3% liked the pastor; 22% had been attracted through respect for certain members of the congregation; and 34% had been invited by friends or neighbors and had felt at home when they attended. In other words, 56% of the persons questioned had become members of a church because of the direct or indirect influence of someone who belonged. Last week I saw the following sign in a salesman's office: "Unseen and untold is unsold." The same might be said of our faith.—A parish paper

RUMMAGE

THE QUEEN of the rummage department at our Indian mission learned a lot. Some of the clothes sent to us were clean, thoughtfully selected, and of fine quality. A shipment from New York would always include good used dresses from West & Co., Saks Fifth Avenue, and Altman's, and men's clothes from Brooks Bros., D'Andrea, and Finchley. One got the impression that Episcopalians were good dressers.

Florida rummage ran to little girls' bathing suits and shorts-and-halter outfits not of much use in our climate. Once we got a shipment from Philadelphia so large that the freight train made a special stop for us at Vakpala to unload it, but nothing in the half-ton of cartons was useable: the clothes were filthy, covered with stains, and infested with moths. Everything had to be taken to the dump and burned.

We have received a box of worn player piano rolls. We have got boxes full of broken Tinker Toys, incomplete jigsaw puzzles and decks of cards, broken ball-point pens, eyeglasses with rhinestone-studded frames, women's pale cream whipcord riding breeches, broken toy trucks, broken sewing machine needles, brooches without clasps, and a box of thank-

you notes with vulgar cartoons across the top. Books tended to be *Little Women* and *Five Little Peppers* with pages missing, ancient encyclopedias with volumes missing, and 1910 atlases with modern countries missing.

We got many dog collars (which must have been given to us because the memory of their departed wearers precluded throwing them away), lots of straw hats with big brims and red roses, an inordinate number of men's Hombergs, and two derbies. The list of odd and incongruous gifts was very long and made us wonder what the Christian senders thought they were giving and how they thought they were serving Christ's purpose.

Really needed for our people in that cold Dakota country were parkas of all sizes, shoes in wide widths, and dresses, coats, and corsets in size forty and larger, for the Sioux women spread out rapidly as they grow older.—Taddled from *Remember the Wind: a Prairie Memoir* by William M. Chapman, published (1965) by J.B. Lippincott Company, 521 Fifth Avenue, New York City 10017.



In a few years, these trying times will be the good old days.—*The Aberdeen and Buchan Churchman* (Scotland)

A SUMMARY OF THE FAITH

Part VI in a series of reprints from a book of the same name, by the Rev'd C. B. Moss. Copyright by the EBC.

THE EUCHARIST, OR HOLY COMMUNION

1 Cor. 11.24
St. Mark 14.22
St. Luke 22.19
Heb. 4.14
Heb. 8.1
Heb. 10.11
Heb. 10.19
Eph. 1.22

The Eucharist is the Sacrament of the Body and Blood of Christ. On the night before His death our Lord commanded us to do this in remembrance of Him. It is both a sacrifice and a sacrament. The Christian sacrifice is the offering of Himself by our Lord Jesus Christ to His Father in Heaven. There is no other sacrifice but this. When we take part in the Eucharist, we are joined with our Lord in His offering; we are able to be joined with Him because He is the Head of the Body of which we, by Baptism, have been made members.

Col. 1.18
Heb. 12.22-24
Heb. 13-15

Together with the whole Church, living and departed, we are united with Him in His sacrifice and with it we put our gifts, our prayers, and our sufferings, to be offered by Him to His Father.

Heb. 13.20
St. Matt. 26.28
St. Mark 14.24
Gen. 15.9
Ps. 50.5

We know that the Eucharist is a sacrifice because our Lord, when He first broke the bread and poured the wine, said "This is My Blood of the Covenant": a covenant was always accompanied by sacrifice.

1 Cor. 11.26
Heb. 13.10
St. Mark 14.22
St. Matt. 26.27
St. John 6.51

The Eucharist is our greatest act of worship to God. It can be offered only by Christians.

The outward sign of this sacrament is bread and wine, which our Lord has commanded to be used. All who receive it must receive both the bread and the wine, except when it is impossible to receive the wine. The sick or shut-in are often communicated in one kind only.

1 Cor. 11.27
St. Luke 22.19
St. John 6.35
St. John 6.33
Col. 3.11
1 Cor. 11.28
St. Matt. 5.8

The inward part of the sacrament, which we cannot see, is the Body and Blood of Christ.

When the bread and wine are blessed by the priest, God the Holy Ghost changes them into the Body and Blood of Christ, in a heavenly manner which we cannot understand. When we receive our Lord's Body and Blood, we receive the life of our Lord Jesus Christ to strengthen and refresh our souls; and we are united by Him with

all the other members of the Church in every land and of every time. We ought to receive the Lord's Body and Blood frequently, certainly at least three times a year; and we must always be free from wilful sin, be in charity with all men, come with reverence and faith, clean both in body and in heart, and with full purpose to remain so.

To receive the Lord's Body and Blood is as necessary for our souls as food is for our bodies.

No one but a priest, ordained by a bishop, can celebrate the Eucharist.

St. John 6.53

Numb. 16.40

2 Chron. 26.18

1 Cor. 4.1

Heb. 13.7

1 Cor. 14.40

THE OTHER SACRAMENTS

Baptism and the Eucharist are the two sacraments which were commanded by our Lord Himself, and which are necessary to the spiritual life of all Christians. Confirmation is the second part of Baptism.

St. John 3.5

St. John 6.53

Acts 8.17

There are four other sacraments: Penance, Ordination, Marriage, and Unction.

Penance is the sacrament by which those who have committed sins after being baptized may be forgiven and receive advice on how to get rid of sinful habits. Our Lord gave to His Apostles and to their successors, the bishops and priests, power to forgive sins. Anybody who has committed a grave sin ought to confess it to a priest, especially before the great festivals. Every sin that can be remembered since the last confession must be confessed. Absolution given by the priest will have no effect unless the sinner is really sorry and determined, with God's help, to give up his sins.

St. John 20.23

St. Luke 3.8-11

Eph. 4.28

Ordination is the sacrament by which men are made bishops, priests, or deacons, and receive the Holy Ghost for the work of that particular ministry. No one can ordain but a bishop, who has received the power to ordain from our Lord through the Apostles.

St. Luke 22.30

St. John 20.23

Acts 6.6

Acts 14.23

Titus 1.5

The work which belongs to bishops only is to govern and care for the Church, to maintain the faith in union with other Catholic bishops, to confirm and ordain.

2 Tim. 1.6

1 Tim. 4.6

1 Tim. 5.1

Acts 8.17-20
 Acts 20.28
 St. John 21.17

1 Cor. 4.1
 1 Tim. 3.8
 Acts 8.12

Eph. 5.22-33
 St. Mark 10.2-12
 St. Luke 16.18
 Rom. 7.2-3
 1 Cor. 7.1-7
 St. Mark 10.19
 Heb. 13.4
 Gen. 8.18
 1 Cor. 11.11

St. Mark 6.13
 St. James 5.14

The work which belongs to priests only is to celebrate the Eucharist, to forgive sins, to bless in the name of the Church, and under the bishop to feed the sheep of Christ.

The chief work of a deacon is to assist the priest at the Eucharist, to baptize if the priest is not present, to prepare hearers and catechumens for Baptism, and to care for the poor and sick.

Marriage is the sacrament by which one man and one woman are joined together by God, according to His law and the laws of the Church. The husband and wife are to keep to each other so long as they both are alive. Christian marriage cannot be undone while both partners are alive. No Christian man may have more than one wife; no Christian woman may marry a man who already has a wife. The purpose of marriage is the birth and education of children, the purity of family life, and the help of man and wife to each other.

Unction is the anointing of a sick person with oil, together with prayer, that he may receive spiritual strength, and, if it be God's will, be restored to health. It is administered by a priest or a bishop.

SKELETON

A STAFF member of Mills House, headquarters of the Diocese of Iowa, noted an item in *The Living Church* about two skeletons that were uncovered under a stone stairway in the palace of the Bishop of Ossory, Ferns, and Leighlin (Church of Ireland). One skull had a small round hole in the forehead, probably caused by a bullet or a sword thrust. Ex-

perts said that both skeletons were those of persons who met violent ends, possibly an arch-deacon and his wife who were said to have quarreled with a bishop 200 years ago. Upon reaching his desk the next morning, the Bishop of Iowa found awaiting him a "pledge of loyalty" over the signatures of the staff: "We the undersigned agree not to quarrel with the Bishop."

WE RECOMMEND

◆ Because you can't beat Bach well done, the Nonesuch album of Johann Sebastian Bach's *Little Organ Book*, three hours of solid pleasure from 46 organ preludes, cantatas, and other chorale settings for the Church year, brilliantly recorded in West Germany. Helmuth Rilling plays the organ and conducts the chorus of the Stuttgart Gedachtniskirche — a real chorus with no shaky tenors, no "Methodist sopranos", no voice prominent above another. We played the eight sides through twice within a day of their arrival; they're good. Distributed by Nonesuch Records, 1855 Broadway (a new address), New York City 10023; \$10.

◆ To confessors, a new book on the sacrament of penance that sees it as the sacrament of reconciliation and joy: *Shalom, Peace*, by the Roman Catholic theologian, Bernard Haring. Fr. Haring sets aside the legalism and gloom that too often are associated with private confession and presents it as an encounter with God's mercy and justice: "The priest in the confessional should be ever mindful that he is performing an act of

liturgy. He is to represent Christ the Great Peacemaker, the Prince of Peace, the Healer, who in adoring love sacrificed Himself and redeemed us." The book is a transcription of seminary lectures and much of the detailed teaching is peculiarly Roman Catholic (some, particularly on contraception and marriage after divorce, is very peculiarly Roman), but the author's spirit illuminates his conviction that penance, no less than the Holy Eucharist, is meant to be celebrated. Published by Farrar, Straus, and Giroux, 19 Union Square West, New York City 10003, at \$5.50.

◆ As a practical exercise for any Churchman, not excluding priests and bishops: Composing an answer to an Ohio Churchwoman who has written: "In these troubled times when our Church should be a tower of strength and the very bulwark of faith, I cannot keep from feeling that it has failed us. Too much Rap Brown support, too much hippie encouragement, too much 'simplification' of the Communion service. Why must we talk down to people? Why not instruct them in the mean-

ing of the noble words that make up our Prayer Book? Yes, my heart is sick and the only comfort I find in the printed word is in TAD. Our priest has been so busy doing diocesan work, to say nothing of his vacationing this summer, that the services in our church have been conducted mostly, if not entirely by laymen, with the Holy Communion offered at infrequent intervals. My husband and I were baptized in our lovely church, confirmed and married there, and if we can plan our deaths to occur at a convenient time (that is, when there is a priest not too taken up with secular affairs), we hope to be buried from there. As you may have gathered, we are not young — both in the early sixties. There are many who feel as we do, and many who are falling away from the Church. What does the future hold?"

♦ *Action Dramas for the Young Church: Under-Teens Presenting the Prayer Book*, an unwieldy title for a simple and good idea — the Rev'd David W. Luxton, a parish priest in Canada's Diocese of Niagara, has cut some of the Prayer Book offices to their essentials, rewritten them in simple English, and arranged them to be presented in Church as plays by young confirmands. Originally devised as a way to introduce Church school youngsters to liturgical worship, the plays have proved

educational to the adult congregations who have seen them performed at the time of announcements. Here is part of Fr. Luxton's paraphrase of the New Testament lesson at the Burial Office: "All who believe in God and Jesus shall die but they too [like Jesus] shall rise from the dead and live again, in heaven. Some people say, How can that happen? Have you ever looked at a seed? It is dry and small. You put it in the ground without much hope. It seems to disappear and die, but a little while later it pokes its head up out of the ground. It is not the seed we remember but beautiful green leaves. It becomes much more than it was. It was a seed, now it is a plant. It is the same with us. We are put into ground with a body that dies, but God, who gave the seed a body, gives us a new body suitable for heaven. So we bury the earthly body to get a heavenly body. It is all very mysterious. Therefore, my Christian friends, whenever we bury a body it is a way of giving it back to God who will receive us at the end and give us a body fit for heaven." Despite some differences between the U.S. and Canadian Prayer Books, the little booklet should be useful on both sides of the border. Order from the Huron Church Book Room, Box 308, London, Ontario, Canada; fifty cents each or \$4.80 a dozen, post paid.

♦ To wardens and vestrymen: Look over the schedule of Prayer Book services as published in your parish bulletin, and see if you are getting your money's worth out of your priest(s). The matter was brought to mind again when a TAD reader sent us the 10 September bulletin of his parish: for the whole week, the Holy Communion was celebrated twice (once on Sunday) and Morning Prayer was said twice also — that in a parish where there are five priests in residence!

♦ To pastors and other counselors, *Insearch: Psychology and Religion*, by James Hillman, who insists on the difference between the mind and the soul and that loss of soul resulting from the past century's concentration on science of mind is the cause of much of today's personal disorientation among both clergy and laity. *Insearch*

is Mr. Hillman's corrective to the more popular *research*: "The real reunion of psychology and religion is neither in dogma nor in ecumenical councils nor in action: it is taking place within the soul of the individual minister struggling with his calling." He spends much space on the state of the counselor's soul and shows how a foundation must be laid of healthy self-love and self-understanding if "love" of God and neighbor is not to turn into a cover for various self-deceptions. (He observes that the pastor should imitate Christ, not be an imitation Christ.) Along the way, he makes some devastating evaluations of the so-called New Theology and Morality: both seem to him psychologically naive or mistaken. One caution: Mr. Hillman writes within the tradition of Carl Gustav Jung, whose outlook comes to some

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Date change becomes effective:

readers as welcome new light and to others as only mystical obfuscation. Nevertheless, people who have some sympathy for Jung's thought will find *Insearch* a good popular guide to his approach. Published in England by Hodder and Stoughton; in the States by Scribner's, 597 Fifth Avenue, New York City 10017; \$3.50.

◆ That, when bishops (and priests) write of their travels, they mention how they performed their Sunday (if not daily) duty of celebrating or assisting at a celebration of the Holy Eucharist. Perhaps that they did so should be taken for granted, but to say so will encourage their flocks to take their Christian duties seriously while on the road. One bishop recently toured Geneva, Turkey, and Greece for eight weeks and took a fourth of his diocesan paper to tell about it — his work at the World Council of Churches and his visit with the Ecumenical Patriarch in Istanbul — but he found no space to mention worshipping in church; his people might have found that as interesting as, if not more important than, his account of how a water shortage prevented his enjoying a Turkish bath.

◆ *Love and Sexuality: A Christian Approach* by Mr. and Mrs. John Julian Ryan, as a sensible and wide discussion of human relationship—friendship, courtship, marriage, family, and celi-

bacy. The book is not a marriage manual or a psychology textbook but simply a sharing of experience (and sound reading) on becoming freer to love and to act lovingly in all situations. Although the context is Roman Catholic, all Christians can benefit from the Ryan's consideration of contraception, dedicated celibacy, and changes in Church teaching; their views are close to those of recent Lambeth Conferences. The authors married late and had five boys: they speak from knowledge on the problems of both singleness and marriage. Published by Holt, Rinehart and Winston, 383 Madison Avenue; New York City 10017; \$4.95.

◆ To any church that *must* abandon its traditionally-placed altar and elsewhere set up in its stead what the late B. I. Bell called a "Calvinistic bench", write to the Treasurer (Mr. Lloyd C. Minter) of the Anglican Society, 5916 Wayne Avenue, Philadelphia 19144, and ask for a copy of the autumn issue of *The Anglican* (50c). On the cover you will find a picture of the chancel of St. Peter's Church, Cheshire, Connecticut, and on page 1 an explanation — and a good example of how such a change can be made with pleasing propriety. Too many parishes are botching the job, to say nothing of annoying the congregation. A TAD reader wrote, "we are now using a for-

ward-facing altar — a wooden construction parked on a platform placed at the foot of the chancel steps, with communion administered in the front pew."

A good study of the change made in St. Peter's Church would help to avoid blunders — and that is what most of the mod changes appear to be.

♦ The Seabury Lenten book for 1968, *Instrument of Thy Peace* by Alan Paton, the South African teacher, penologist, politician, and writer. He has put together a mosaic of meditations on a prayer of St. Francis ("Lord, make me an instrument of Thy peace. Where there is hatred, let me sow love . . .") composed of prayers; of obser-

vations on the state of the world, the Church, and the individual soul; and of quotations from St. John, St. Theresa, and the morning newspaper. He has written, he says, for sinners who wish to be less selfish and more useful, and for those inclined to melancholy and prone to withdraw rather than participate. He seems to have hit his targets. In quiet and well-crafted words he offers practical advice, encouragement, and wisdom on spiritual and secular matters. For example: "The most horrible form of cruelty is that which men practice in order that some noble end may be achieved." Again, "If you have repented and have been forgiven (in private or public confession or by the person you have harmed), but still cannot feel forgiven, there is something wrong with you. You are not understanding the Gospel. If Jesus says to you that you are expected to forgive your brother not seven times but seventy times seven, what do you think God may be expected to do?" It is a book that ought to last through the forty days of Lent and then some. Published by Seabury, 815 Second Avenue, New York City 10017, at \$3.50.

♦ To every diocesan bishop: Put out a diocesan calendar of prayer similar to the one prepared by the Bishop of Arkansas; he lists the names and cures, position or status of all priests, deacons,

The Church is not here primarily to serve society. Its prime duty is to worship God and obey Him. If it is God's will that we should serve society in this or that way, then it is our duty to do it. Let us therefore be very careful that it is God's will we are trying to obey, and that we are not merely trying to make the Church do something that we want to be done.

—Geoffrey Clayton, II Bishop of Johannesburg (1934-1949), quoted in *Instrument of Thy Peace* by Alan Paton

candidates for Holy Orders, postulants, and staff members within his jurisdiction. (An addressed and stamped envelope to P.O.B. 5120, Little Rock, Arkansas 72206, would no doubt fetch a copy.) Placards and demonstrations, committees and reports, campaigns and programs, seem to be the "in" things at the moment, but it takes a lot of prayer to make those things effective or even Christian; there is wisdom as well as authority in the Prayer Book direction to pray "for the ministers of God's Holy Word and Sacraments; for Bishops, that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons, that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour."

◆ To the makers of sermons, that they grit their teeth and study *Partners in Preaching* by Reuel L. Howe: despite a jarring and self-satisfied style, it is an urgent analysis of what is wrong with much present day preaching and offers some valuable suggestions as to what may be done about it.

The trouble with preaching is mostly the same one that afflicts the Church in every part of its life: (1) laymen who have never been adequately instructed in the Faith or their Christian duties, and (2) priests who do not know what priests

are supposed to be doing in our unstable society (some use the pulpit chiefly to display what great fellows they are, and others muddle through sermons with notes assembled at the last moment in panic and despair). The laymen's complaints collected by Father Howe may be echoed in many parishes across the land. He heard that sermons often contain too many ideas, have too much analysis and too little answer, are too formal and impersonal, and give no guidance to conviction and action. He was also told that biblical and theological language is not so familiar to men in the pew as preachers assume: unless such basic words as *salvation*, *redemption*, *judgment*, *heaven*, *resurrection*, etc., are explained, they may be misconstrued or not understood at all.

The author makes many wild noises at the beginning, but his book's content, once extracted from its manner, gives evidence that he is after all a good Christian and pastor who for some reason, has felt it necessary to dress up as that hero of the times — a scientist. (He sounds about as scientific as the man who used to burn holes with stomach acid on TV — "... recent research establishes communication as a two-way or transactional process." Who would have guessed it?!) Fortunately, his "new science of communication" seems to be an-

other name for the old art that is most generally called listening. He grandly endorses skepticism about "conventional forms of ministry — especially preaching," but far from wishing to discard preaching and the liturgy in favor of discussion groups or worse, he shows how to re-vitalize the sermon more directly both to worship and to the daily experience of the congregation. The "dialogic preaching" that he harps on turns out

to be no brash new gimmick but simply a preaching that proceeds from a sound relationship between priest and people, so that each has something to say to the other.

Thus reduced to plain English from his pseudo-scientific jargon, Fr. Howe's suggestions may sound simple and obvious, but the quality of preaching we've heard lately, at home and while traveling, hints that they aren't. Only one of his proposals

Contrary to appearances, the role of the priest in preaching is an assisting one and is dependent upon the more important and strategic part played by the layman. The Sunday morning sermon as spoken by the preacher is not heard outside the walls of the church (radio and television change the situation very little). The sermon escapes into the world through the ministry of the laity who spread it by their words and actions. They are the true "ministers of the Church" because they live in the world where the Church's mission is.

The priest, of course, lives in the world, too, but his major responsibility as a priest is to the gathered Church, unless he has a special vocation in another area. His responsibility is to train and direct his people, and so to create the ministry of the Church in its dispersion.

The Church comes together as a worshipping community only momentarily; its permanent residence is in the world

where its people live. The Church does not send people into the world; they already are in the world. We "come" to church in order that we may "go" as the Church. We gather together as a special group in the name of our Lord so we may be strengthened for our true life and service rendered in His name where we live and work and play.

All the people of God are agents of the ministry of the Church. Those in Holy Orders are not called to do the work of the Church for the people, but to train and direct the people to do it. The clergy is charged to preach the Word and administer the Sacraments not as an end in itself or for the congregation alone, but so that the power of God may become available to all men through the lives of Christians.—Taddled from *Partners in Preaching* by Reuel L. Howe, published by Seabury Press, 815 Second Avenue, New York City 10017, at \$3.50, in hard back.

is at all tricky — that five or six (no more) members of the congregation discuss the sermon over an unobtrusive tape recorder immediately after church — and it seems a useful way to break through the “I-certainly-enjoyed - your - sermon - this - morning” barrier. The purpose is not to evoke criticism but to let the priest, listening later, see if he was understood and if he was helpful. (A sample discussion included in an appendix unfortunately was recorded in a Methodist parish and so may seem irrelevant to Anglican readers: Methodists’ problems are evidently similar to ours, but they aren’t the same.)

Partners in Preaching deserves to be widely considered and acted on despite its radical pose and inappropriate writing (one more sample: “Your words are empty because they are not reinforced by actions that give them authenticity” — in other words, “Practice what you preach”). The closer pastoral relationships and to-the-point preaching that it calls for might do more to renew the Church and spread the Faith than all the high-level movements (ecumenical, liturgical, etc.) currently attracting the money and the headlines. Published by Seabury Press, 815 Second Avenue, New York City 10017; \$3.50.

♦ When a priest officiates at the burial of a member of your

family, please do not allow the mortician to include an honorarium in his bill. A priest is not an employee of a mortician, and the services of the Church are not those of a mortuary. When the mortician is discussing the various items included in his services and charges and comes to the “minister”, all you have to do is say, “No thank you. We’ll take care of that ourselves.” When a priest is ministering to the faithful living or departed, he does so in the name of God and His Church: it is part and parcel of his job — his vocation, and he does so in love. The parish keeps him in the necessities of life (your annual pledge helps) so that he can minister to you and yours. If you feel that an honorarium is necessary (in any case, it does not have to be in money), give it to him by your own hand.

♦ To Christians, *The Return of the Sacred* by Joost de Blank, former Archbishop of Cape town, because, even though the Right Rev’d author seems to be writing off the top of his head (he makes some superficial statements that can be derided by hostile critics), the substance of his argument is helpful and encouraging to Churchmen who may be increasingly discouraged to find the world ignoring the Faith and their leaders ignorant of it. One paragraph may give the flavor: “Christians in the

New Testament are told not to forsake 'the assembling of themselves together'; and the Acts reports that believers continued in the Apostles' teaching, in the Fellowship, in the Breaking of Bread and in the Prayers. This New Testament Quadrilateral has never been rescinded; and though it does not call for elaborate church buildings (or even church buildings at all) it insists that there must be regular occasions when Christians meet, in order to worship God, to be instructed in the Faith, to share in the Eucharist, and to experience the reality of the divine fellowship. If any of these is

missing, the residue is no true Church at all, and those who belong to it go forward sadly incomplete." Published by Morehouse-Barlow, 14 East 41st St., New York City 10017, at \$1.95.

♦ Two books that are like letters or midnight discussions more than literary works. *Christ the Tiger* by Thomas Howard (\$4.50 hardcover; \$2.25 paperback) traces the pilgrimage of a young man in academic life who, finding the religious outlook of his family's strict religious sect increasingly unhelpful in making sense of the world, eventually wanders, not

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without reservations, into the Anglican fold. In the end, very much like a convert, he sets western civilization and the Church straight on a number of topics, but in a way that suggests his heart is not yet so sure of his new religion as his head is. *The Premature Death of Protestantism* by Fred Denbeaux (\$4.95 hardcover; \$2.25 paper) is more serene but equally personal; it has the admirable thesis that faith is an art and not a product to be hawked in the marketplace. What the author means by "Protestantism" is not clear (it is inhospitable to disciplined art, unlike

the Catholic tradition of Eliot, Lowell, Tate, and Merton; it is so preoccupied with sin and neglectful of grace that it cannot properly celebrate Creation and the present moment; and it has failed to develop a doctrine of the Church), but his own position is in the middle way beloved by Anglicans. "The Church," he writes, "cannot truly be the Church if it either isolates itself from or identifies itself with civilization." The Christian must have the poise to tell the Gospel story honestly, without evasions, and not fall to the temptation to *ad lib* something more "relevant" or



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- ☐ As my first "Book-of-the-Season", send me *A Gift of Light*, as described on page 2 of this issue of TAD, at the special EBC price of \$3.50, plus 10c postage.
- ☐ I'd rather wait and have as my first selection, *A Creed for a Christian Skeptic*, by Mary McDermott Shideler, which will be published at \$3.95 and distributed by the EBC on Shrove Tuesday at the special price of \$3.50 plus 15c postage.
- ☐ Check here if you are enclosing with this enrollment form your check for \$14.00 in advance payment for four seasons.

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Complete This Enrollment Form (See the Other Side)

fashionable when the world laughs. Neither Mr. Denbeaux's nor Mr. Howard's testimony carries authority beyond his own experience, but their fellow pilgrims may nevertheless enjoy comparing notes on the way. Both are published by Lippincott, East Washington Square, Philadelphia 19105.

◆ To friends of religious orders and, more urgently, to those who know little about them, *Ten Decades of Praise*: the story of the Community of St. Mary's first hundred years, by Sister Mary Hilary. As well as telling of the birth, growth, heroism, and present occupations of the American Church's largest religious order, the book also gives a picture of the life and times of Church and nation during the period. It was a good value in hardback two years ago (issued at the community's centennial), and even more of one in its new and attractive paperback edition. Get a copy, read it, then pass it along to your parish library — or your bishop. Order from your parish book store or from De Koven Foundation, 600 21st Street, Racine, Wisconsin 53403: \$4 hardback, \$1.65 paperback, 20 cents extra a copy for postage and handling.

◆ As a graceful survey of the pagan myths and other religions fulfilled, as Christians believe, in Christ: *Nostalgia for Paradise* by Sister Sylvia Mary, C.S.M.V. The good sister has

read widely and accepts many of the conclusions of modern psychology and biblical criticism, but her purpose is neither scholarly nor critical. She writes only to recommend and glorify the Catholic faith, and her discussion of universal human myths like the Tree of Life and the Waters of Paradise, or of religions such as the Greek mystery cults and Buddhism, are solely means to that end. The result is light, informative, and devotional reading against a fresh new background. An ecumenical note: Sister Sylvia Mary belongs to the thoroughly Anglican Community of St. Mary the Virgin (sometimes called the Wantage Sisters after the English village where their mother house is) but her book was printed by a Roman Catholic publisher (Desclee) in Belgium and carries the *Nihil Obstat* and *Imprimatur*. Distribution in the States is by the Herder Book Center, 232 Madison Avenue, New York City 10016, at \$4.75.

◆ As an excellent summary of recent discussion on the subject, *Structures for Renewal: A Search for the Renewal of the Church's Mission to the World* by Benjamin N. Y. Vaughan, Bishop of Mandeville (Suffragan to the Bishop of Jamaica). Bishop Vaughan reports and comments on the many proposals for renewing the organization and spirit of the Church

with a rare combination of respect for old things, consideration for the sheep already in the fold, and appreciation for the urgency of the need for new and fresh Christian responses to the confusions and changes of contemporary life. He might have written with more dash, but his plodding style does cover the ground thoroughly and judiciously. Published by A. R. Mowbray Ltd., 28 Margaret Street, London, W.1, England, at 27s. 6d. (about \$3.25).

♦ To anybody who didn't get a fruit cake for Christmas, the excellent ones that are put out by the School of the Ozarks, Point Lookout, Missouri 65726, about an hour's drive north of Hillspeak. The cakes are made of *whole* fruits and nuts (the tops have the largest pecan halves we've ever seen) and are held together by a white cake batter that makes up no more than thirteen per cent of the total. The cakes come in two (\$4.60), three (\$6.75), and four (\$8.40) pound sizes (the prices quoted include postage anywhere in the United States). We ordered one last year and found it superb. The 61-year-old School of the Ozarks, with a student body of 780, is an up-and-coming self-help institution (we listen to the School's FM station — almost all classical music, introduced by Ozark voices). The cakes are made under the

supervision of old-time cooks, but the students do the work; last year they sold more than 23,000 pounds of their fruit cakes. We suggest that you order a cake or two: you can't possibly be disappointed.

♦ Anybody who plans to move: a booklet called *Moving to Another State*, published by the American Movers Conference, 1625 O Street, N.W. Washington, D. C. 20036. It's free.

♦ When you are looking for a priest to be consecrated your bishop, find out how he spends his vacations, how long and often he leaves his parish without a priest, how often he is absent on extra-parochial and secular affairs; should he be made a bishop, he'd do the same.

♦ To anybody living on an income who would still like to leave the Church (or perhaps one of the Church's colleges) a capital sum, writing to the Church Life Insurance Corporation, 800 Second Avenue, New York City 10017, for a copy of the brochure "Insuring the Church's Future." By naming the Church or institution as beneficiary of an insurance or endowment policy, a goodly amount may be left, premiums may be counted as charitable contributions, and inheritance taxes may be reduced. It's a good and simple idea; the brochure is yours for the asking and parish priests can get it in quantity for circulating.

CHOICE

BAPTISM is not a pretty service of "dedication"; it is a solemn act of God's adoption of a new person into His family, the Church. To be a sponsor, a guarantor for a child, is one of the greatest responsibilities given to man. Be sure that the ones you select are active members of the Church who take their vows seriously. The Prayer Book emphasizes the seriousness of Baptism by saying that an adult to be baptized should prepare himself for that solemn occasion with prayers and fasting.—A parish paper

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KNEES

I think that I shall never see
A thing as ugly as a knee
Above whose gnarled and knotted crest

The mini hemline comes to rest,
Or one that's even worse than that,
When padded with repulsive fat.

A knee that may in summer wear
Nothing at all but be quite bare.
Behind whose flex there oft remains
A net of blue and broken veins.

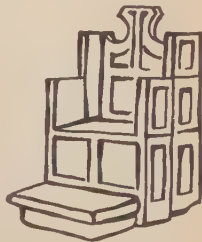
Some knees continue to perplex
How can they form the letter X?
While in another set one sees

A pair of true parentheses.
Small nuts write verses such as these
But greater nuts display their knees.

—Junction City, Kansas, *Daily Union*

COURTESY

THE Ecumenical Patriarch and Archbishop of Constantinople, Athenagoras I, recently spent five days with the Archbishop of Canterbury. For the first time an Orthodox Liturgy was celebrated in the Chapel of Lambeth Palace (the London residence of the Primate of All England). After an Anglican Celebration in Canterbury Cathedral, the Patriarch was escorted to the Corona (a circular room at the tip of St. Thomas' Chapel, both beyond the high altar), where Athenagoras I was given the courtesy of a seat in St. Augustine's Chair, wherein the Archbishops of Canterbury are enthroned "Lord Primate of England and Metropolitan, Patriarch of the English Church." After a two-hour celebration of the Divine Liturgy in London's Greek cathedral church, the Patriarch and the Archbishop spoke of their hope of reconciling Orthodox and Anglican Churches, and the congregation burst into applause.



· SAVING FACT

FIRST BUSINESS for those who call themselves Christian is to remember that they are God's people in the covenant of the Blood of Jesus Christ and to govern themselves accordingly. That is true even should this world of western civilization be destroyed tomorrow and despite the rat race we are all caught up in. Our Lord said, "Be of good cheer; I have overcome the world," but that will not be a saving fact to us unless we live by it. We are brought to eternal life by Love, but Love's nature is not to force itself, so it is up to you, brother. —Taddled from a parish paper



OWN WAY

A MAN must have the right to fail. No one of us wishes failure, but when a man or woman is so propped up, protected, and directed that he cannot fail no matter what decision he thinks he makes, then he will never really succeed either. He may lose faith in himself and his ability to decide.

The Church must make agonizing choices in her mission. She must guide, train, and direct, but finally the peoples to whom she sends missionaries

must stand by themselves, with only our prayers that God will save them from false choices. It is possible, indeed, probable, that the Church in Alaska has protected, shielded, and directed her Indian and Eskimo children too long; and we have been doing some thinking in the past twelve months about how the churches in our villages may truly be the Church of the people who live there, not just our idea of what the Church there should be.

We have all too often given responsibility as long as those responsible came up with the answers that we would have produced. It is possible that the answers which immediately come to our minds may be the wrong ones in a local village. "Before you judge a man, walk in his moccasins" — then you may judge him or the situation differently.

We do not seek to bring the Church as we have known it in North Carolina, Pennsylvania, Kansas City, or Seattle, to the villages of Alaska. We bring only the Lord we have known in North Carolina, Pennsylvania, Kansas City, Seattle, or Jerusalem, to His children here so that they may know and respect and worship and follow Him in their own way, and so that He may protect and direct them as they walk in His way.

—Taddled from *The Alaskan Churchman*

CORRECTION CORNER

Twice now, TAD has told about a Canterbury College in Nassau and said that it was affiliated with a Roman Catholic University there. There is no Canterbury College in Nassau.

The Cathedral Church of Our Merciful Saviour is in Faribault (not Duluth), Diocese of Minnesota, and is the American Church's first built specifically for that purpose. Early in the 1940's, St. Mark's, Minneapolis, was also designated a cathedral church, and that gave the Diocese two of them; when the Diocese of Duluth, with its Trinity Church Cathedral, was reunited with the Diocese of Minnesota in 1944, Minnesota had three cathedral churches — and three deans. *The Episcopal Church Annual* nowadays lists only two — Faribault and Minneapolis; we don't know what happened to Trinity Church, Duluth.



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove the two pages and keep in Prayer Book.)

JANUARY

- 2 Charles Francis Boynton (24th) Senior Suffragan of New York
- 6 Sumner Francis Dudley Walters (24th) I Bishop of San Joaquin
- George Purnell Gunn (20th) V Bishop of Southern Virginia
- Jonathan Goodhue Sherman (19th) V Bishop of Long Island
- William Davidson (2nd) VI Bishop of Western Kansas
- 10 Donald Hathaway Valentine Hallock (16th) VIII Bishop of Milwaukee

(Continued on following page)

(Continued from previous page)

- 11 *Harry Sherbourne Kennedy* (24th) IV Bishop of Honolulu
- Gray Temple* (7th) XI Bishop of South Carolina
- 14 *Jose Guadalupe Saucedo* (10th) IV Bishop of Mexico
- George Theodore Masuda* (3rd) VIII Bishop of North Dakota
- 15 *Charles Francis Hall* (20th) VI Bishop of New Hampshire
- 24 *Albert Wiencke Van Duzer* (2nd) Suffragan of New Jersey
- 25 *Austin Pardue* (24th) IV Bishop of Pittsburgh
- 26 *Paul Moore, Jr.* (4th) Suffragan of Washington
- 30 *Philip Frederick McNairy* (10th) Suffragan of Minnesota

FEBRUARY

- 2 *Lyman Cunningham Ogilby* (15th) Bishop Coadjutor of South Dakota
- Charles Gresham Marmion* (14th) V Bishop of Kentucky
- Arnold Meredith Lewis* (12th) Suffragan Bishop for the Armed Forces
- George Richard Millard* (8th) Suffragan of California
- Edward Gaudan Longid* (6th) Suffragan Bishop of the Philippines
- Richard Beamon Martin* (1st) Junior Suffragan of Long Island
- 3 *James Chang Lee Wong* (8th) I Bishop of Taiwan
- 4 *John Seville Higgins* (15th) IX Bishop of Rhode Island
- William Godsell Wright* (8th) VI Bishop of Nevada
- 5 *Frederick John Warnecke* (15th) V Bishop of Bethlehem
- 7 *James Walmsley Frederic Carman* (12th) V Bishop of Oregon
- 8 *Harvey Dean Butterfield* (7th) VII Bishop of Vermont
- 9 *Charles Bowen Persell, Jr.* (5th) Suffragan of Albany
- 10 *James Milton Richardson* (3rd) V Bishop of Texas
- 14 *Norman Landon Foote* (11th) VI Bishop of Idaho
- Charles Waldo MacLean* (6th) Senior Suffragan of Long Island
- 21 *Allen Webster Brown* (9th) V Bishop of Albany
- 24 *William Hampton Brady* (15th) V Bishop of Fond du Lac
- Earl Miller Honaman* (12th) Suffragan of Harrisburg
- Benito Cabanban Cabanban* (9th) V Bishop of the Philippines
- Charles Ellsworth Bennison* (8th) V Bishop of Western Michigan
- 26 *Hal Raymond Gross* (3rd) Suffragan of Oregon

MARCH

- 1 *Leonardo Romero Rivera* (4th) Senior Suffragan of Mexico
- Melchor Saucedo* (4th) Junior Suffragan of Mexico
- 2 *John Vander Horst* (13th) VII Bishop of Tennessee
- 6 *George Edward Rath* (4th) Suffragan of Newark
- 9 *Girault McArthur Jones* (19th) VII Bishop of Louisiana
- Paul Axtell Kellogg* (8th) I Bishop of the Dominican Republic
- 25 *James Stuart Wetmore* (8th) Junior Suffragan of New York

O MOST merciful Father, we beseech thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he was* called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

A Litany for Bishops

Especially on Anniversaries of Consecration

Adapted from The Litany and Suffrages for Ordinations. Book of Common Prayer

O GOD the Father,
Have mercy upon us.
O God the Son,
Have mercy upon us.
O God the Holy Ghost,
Have mercy upon us.
O holy Trinity, one God,
Have mercy upon us.

WE beseech thee to hear us, good Lord; and that it may please thee to grant peace to the whole world, and to thy Church;

We beseech thee to hear us, good Lord.

That it may please thee to sanctify and bless thy holy Church throughout the world;

We beseech thee to hear us, good Lord.

That it may please thee to inspire all Bishops, Priests and Deacons, with love of thee and of thy truth;

We beseech thee to hear us, good Lord.

That it may please thee to endue all Ministers of thy Church with devotion to thy glory and to the salvation of souls;

We beseech thee to hear us, good Lord.

That it may please thee to bless thy *servant*, N., and to send thy grace upon *him*, that *he* may duly execute the Office whereunto *he* was called and consecrated, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

We beseech thee to hear us, good Lord.

That it may please thee to guide by thy indwelling Spirit those whom thou dost call to the Ministry of thy Church; that they may go forward with courage, and persevere unto the end;

We beseech thee to hear us, good Lord.

That it may please thee to increase the number of the Ministers of thy Church, that the Gospel may be preached to all people;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the fulfilment of thy purpose, that thy Church may be one;

We beseech thee to hear us, good Lord.

That it may please thee to grant that we, with all thy saints,
may be partakers of thy everlasting kingdom;

We beseech thee to hear us, good Lord.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Minister. Hearken unto our voice, O Lord, when we cry unto thee;

Answer. Have mercy upon us and hear us.

Minister. O Lord, arise, help us;

Answer. And deliver us for thy Name's sake.

Minister. Let thy priests be clothed with righteousness;

Answer. And let thy saints sing with joyfulness.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen.*

GOD, who dost ever hallow and protect thy Church; Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ, that by their ministry and example thy people may abide in thy favour and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

THE grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

RESPONSIBILITY

PROBABLY parents of every generation have felt that the morals of the young are not what they used to be, and have comforted themselves with the thought that venereal disease, unwanted pregnancies, drinking, and drug-taking occur in other families but not in theirs. If we are honest, however, many of us will have to admit that we have no idea of how our children behave when they are out of our sight. Not only do we not know what they are doing, we do not know what they are thinking.

Some of you, in sending your daughters to this boarding school, express your concern about their behavior and attitudes and hope that the school will be able to enforce standards higher than those to be expected in the public schools. Unfortunately, however, the general pattern of a child's behavior has been laid down long before she comes to our school: it is the pattern accepted in her own community and at least tacitly agreed to by the families of that community.

Children have an urgent need to conform to the patterns of their own adolescent society. To the extent that schools like ours attempt to impose a pattern different from the one that obtains

at home, they are bound to fail. The standards we maintain here have not prevented five girls in the past six years from becoming pregnant at home during the holidays. Parents as well as the school must do something to change the pattern of the communities the girls come from and return to.

1. Parents cannot shirk the responsibility of establishing, or re-establishing, genuine, honest communication with their children. They must listen to them — not necessarily agree with them, but listen to their problems, anxieties, hopes, and ambitions. We adults must also admit our own failures and hypocrisies. Where a relationship of mutual trust and respect exists, help can be given and received. Where such a straightforward relationship is lacking, we are lost indeed.

2. Parents must make themselves aware of the real nature of their communities. They should meet with other parents and establish principles that all will guide the activities of the young. They can join with other parents, and with the schools to which they entrust the critical adolescent years of their children, in a united front on fashions, behavior, and morals. Neither the school nor

individual parents alone can effect any radical change in the outlook of their children, but parents as a group are a potent segment of the community: working together, we may be able to change the climate a bit. Perhaps I am being too optimistic; I can only ask, If we don't try, who will? If we do not make such an effort, we are in effect turning our children loose to cope with an array of problems which did not even exist when we were in our teens.

Perhaps we cannot greatly change the material conditions of the society in which our children are growing up: money, cars, and the pill are here to stay. What we can and must do is to strengthen in every way we can our children's will to live decently. To that end, we must take our share of responsibility for the environment that engulfs them.—Taddled from a headmistress's letter to parents of her pupils



ABOUT HERESY

THEOLOGICAL statements are only approximate. Faith is the response of the whole man to God, and that response cannot be completely expressed in words. Likewise, the Christian revelation has been given in the person of Jesus Christ and not in propositions.

To say that is not to minimize the importance of theology or to deny the need to express the Christian faith in the best language available, but it is to acknowledge that all formulas fall short of the reality they try to express and are therefore subject to revision and reinterpretation. Suspected heresy must be tested, not against some "official" statement, but against the reality of faith the dogma seeks to express.

Genuine heresy is very rare. It consists of the denial or distortion of some particular aspect of the Faith by a person who continues to give a general allegiance to the Christian faith. (Those who attack the Church from outside or who sever themselves from it are not heretics.) Most of us (including the theologians) entertain some heretical opinions if only through ignorance. Real, dangerous, and culpable heresy occurs only when those opinions are placed above allegiance to the Faith as a whole. There is always a systematic and deliberate character about true heresy.

The work of theology carries an element of risk, which must be tolerated. Mistakes will be made as theologians attempt to express the reality of faith in words and philosophies that are living and growing today, but the alternative is stagnation and obsolescence. On the whole, the Church can contain such aber-

iations as may take place and even use them to stimulate new and more adequate formulations. A healthy body can cope with fevers, and may become stronger than before by developing immunities.

The Church, of course, should not remain silent in the face of statements that may be one-sided, ill-considered, or irresponsible. Heresy, or suspected heresy, is best combatted by a clear affirmative statement of the Church's position. Indeed, heresy and other forms of distortion usually arise when the Church's teaching on some matter has been unclear or inadequate. It is tempting to try to silence suspected heretics by professional or social pressure, but it is by means of the teaching office, by means of the positive formulation of the true doctrine, that error is really supplanted.

It would be of great help to the Church at this time if the House of Bishops affirmed anew our attachment to such fundamental realities of the Christian faith as the triune God, and gave encouragement to constructive theological efforts to interpret and formulate that and other doctrines in language and concepts appropriate to our time.—The Professor of Systematic Theology, Union Theological Seminary; taddled from *the Bulletin of the General Theological Seminary*.

VULNERABLE

AN eleventh-grade English teacher in the Diocese of Milwaukee asked her class to define, among other words on a vocabulary test, *venerable*; some answers were "not mortal, as in 'venerable to gunshot' "; "motivated by revenge"; "easy to annoy"; "making demands"; "deserving a bad reputation"; and "can stand up to it." Her husband, a curate in a Kenosha parish, sent the lot off to the Venerable, the Archdeacon of Milwaukee, for his edification.—Taddled from *The Milwaukee Churchman*



RICHES

I AM A NEW priest, and I am certain that you are aware of the holy poverty of seminary—mostly involuntary. Now I have the blessing of an assured income, but things are not too much easier. Half my month's salary goes for my car and furniture, and \$670 a year goes in pledges to the mission church I serve and to my seminary. In addition, my \$10-a-month discretionary fund is 'overdrawn' almost \$400; where there is need one cannot count the cost. I mean no complaint; I was never richer."—From a letter

WHITE POWER

THE GROUP Areas proclamations appear with such sickening frequency that it is difficult for those who are not directly affected by the latest proclamation fully to appreciate the amount of personal suffering involved in those arbitrary decisions. Once again I must protest at the callous indifference to human interests shown by the Simon's Town proclamation, and I extend my deepest sympathy to the 4,000 Coloured people who are to be uprooted from their homes,

which in many cases have been in possession of their families for several generations. I ask them to show forgiveness for any wrongs which may be done to them as a result of the implementation of the policy of separate development and to accept their sufferings in the spirit of Him who "when He was reviled, He did not revile in return; when He suffered, He did not threaten; but He trusted to Him who judgest justly."—The Archbishop of Capetown (Province of South Africa)

MESSAGE IS THE SAME

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.—King James (or Authorized) Version

And now I implore you, my brothers, to keep a watchful eye on those who cause trouble and make difficulties among you, in plain opposition to the teaching you have been given, and steer clear of them. Such men do not really serve our Lord Christ at all but are utterly self-centered. Yet with their plausible and attractive arguments they deceive those who are too simple-hearted to see through them.—Phillips (The Macmillan Company)

I urge you, my brothers: watch out for those who cause divisions and upset people's faith, who go against the teaching which you have received; keep away from them. For those who do such things are not serving Christ our Lord, but their own appetites. By their fine words and flattering speech they deceive the minds of innocent people.—*The New Testament in Today's English Version* (American Bible Society)

I implore you, brothers, be on your guard against anybody who encourages trouble or puts difficulties in the way of the doctrine you have been taught. Avoid them. People like that are not slaves of Jesus Christ; they are slaves of their own appetites, confusing the simple-minded with their pious and persuasive arguments.—*The Jerusalem Bible* (Doubleday & Company)

BY WILL AND DEED

The Bishop of Oregon has received from the estate of Grady E. Bollinger \$9,410.19 for St. Mary's Church, Woodburn.

★ The Diocese of Dallas has received \$60,000 from a Churchwoman for its Camp Crucis.

★ Mrs. Alfred T. Holley, widow, late of Christ Church, Hackensack, left equal thirds of her residuary estate (\$864,000 - about three-fourths of the total amount) to Christ Hospital, Jersey City, Christ Church, Newton, and (plus \$50,000) her home parish where she had long been guild president, all in the Diocese of Newark.

★ Ena Newman Boothby, a widowed member of Grace Church, Menomonie, Wisconsin, left her home diocese (Eau Claire) \$5,348.65 for the endowment of its episcopate.

★ The Church Pension Fund has received \$30,000 from the estate of Benjamin P. Smith (a member of Christ Church Parish, Greenwich, Connecticut) who, in his will of 1917 had named the Connecticut Clergy Relief Fund (absorbed later by the C.P.F.) as remainderman upon the death of the life beneficiary, his wife Marion (d.

1966); and \$6,800 as sole beneficiary under the will of Mrs. Thomas J. E. Wilson whose Canadian-born husband (d. 1944) was sometime Priest-in-Charge of Holy Trinity Church, International Falls, Diocese of Minnesota.

★ Upon hearing that All Saints' Parish, Mobile, Alabama, still owed \$6,371.44 at a local bank, an anonymous friend of the parish promptly paid off the note.

★ Christ Church, Green Bay (Diocese of Fond du Lac), Wisconsin, has received a bequest of approximately \$500,000 from the estate of a former member of the parish, Arthur Joannes.



WORTHY

THE Episcopal Church Foundation has lent over \$3 million to 172 congregations for new buildings and, among other works, also picks up the whole tab for a fellowship program that enables seminary graduates to pursue advanced degrees. By being free of the direction of the General Convention or the domination of the Executive Council, the Foundation has been able to build up rather than tear down, to construct rather than dismantle. It is worthy of being mentioned in your will, and may be addressed at 815 Second Avenue, New York City 10017.

EXCHANGE

THE present low attendance in English churches traces back to the first World War. The nation became very war weary: we prayed earnestly for peace, but the war went on to the bitter end. We prayed by name for the men who were away, but, in some places, more than half of them did not come back. To many people, it was the final disillusionment — religion does not work. Such thinking — feeling, really — shows a disastrous ignorance of Christianity but it was also devastating; in a few months many churches were almost deserted. The second war taught people that they could live through the worst without the support of religion and so did nothing to repair the damage.

The English Church has been through bad patches before during its long history. In the eighteenth century, seventy per cent of the rural churches in Cambridgeshire were derelict, yet there followed the Victorian era, which became known as the golden age of the Church of England.

My four months in the American Church have given me no adequate basis for criticizing it — indeed, I am impressed at the involvement of the laity in the spiritual as well as the material things. I do, however,

have a question: Are you overworking your bishops on things for which they were not consecrated? Are you giving them enough time for prayer, meditation, and study? In these days when the voice of the Church must be heard, it is the voice of the bishop that will be listened for. I do not know the answer, but I wonder. — An English priest who recently traded parishes with a Chicago priest: taddled from *Advance*



THERE ALWAYS WILL BE GOD

They cannot shell His temple,
Nor dynamite His throne;
They cannot bomb His city,
Nor rob Him of His own.

They cannot take Him captive,
Nor strike Him deaf and blind;
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause Him panic
Nor cut off His supplies;
They cannot take His kingdom,
Nor hurt Him with their lies.

Though all the world be shattered
His Truth remains the same;
His righteous laws still potent,
And Father, still His Name.

Though we face war and struggle,
And feel their goad and rod,
We know above confusion
There always will be God.

—The late A. L. Murray (quoted in *The Anglican News* of the Diocese of New Westminster, Canada)

ACCORDING TO—

● A report of the National Association of Episcopal Schools: The Church has 862 schools (51 of them overseas) with 98,882 students. (Colleges not included.)

● A bishop's letter in *The Living Church*: It was a privilege to sit in the House of Bishops [in Seattle] and listen to the debate on the Church's mission that was opened when the Bishop Coadjutor of Alabama raised a question about the program and budget for the coming triennium. As he acknowledged, the need for assisting the poor and dispossessed in our cities was eloquently presented by many of the bishops. No one will question the need; the Lord's teaching in the parable of the sheep and the goats supports that aspect of the Church's ministry. The Lord also spoke of the sheep as needing shepherds, of the sheep as being scattered and confused. I sense that many people in the Church are confused by the insistence of the leaders of the Church on the "relevance" of her mission to the dispossessed. Many members of the clergy wonder whether they are doing His will in ministering the age-old routines of

preaching to the faithful, administering the sacraments, baptizing and burying, and calling on the sick. We are being told that the parish is no longer relevant, or at least that is what comes out of the trumpet. "This ought ye to have done, and not left the other undone." Let us have both aspects of the ministry in their proper proportion, which, I submit, means that most of the parishes in this country, being small and not therefore able to influence the power structures in our society, must be about the most important business of calling sinners to their obedience to the Lord, laboring to keep peace and harmony in the pastures where our priests quietly serve those whom the Lord has called to eternal life.

● A Washington, D. C., Churchwoman: "I majored in English literature long ago and my special field was the seventeenth century. I feel the English language reached its peak of greatness in that century and has been going downhill ever since. Naturally, I can view the present efforts to revise the Prayer Book only as the sheerest desecration. Here we are, with

the greatest jewel of the language, busily working to translate it into the dreary pedestrian prose of today. If it takes thirty years to accomplish it, I can only hope that I am dead before the task is finished."

● A layman's letter in England's *Sunday* magazine: "What worthwhile end would be served if members of the clergy were to wear an ordinary collar and tie? What is needed today is not that the clergy should go underground but that members of the congregation should come out into the open."

● An English man of letters: "The theological climate is peculiar, but the situation is far worse among 'professional' theologians and divinity teachers, etc., than it is among thinking people outside their circle. All the Churchmen I know who are university graduates—science men and arts men alike — are sound in their theology and have no use at all for the current nonsense. It is only among a very vocal minority that the rot goes deep. Unfortunately that minority has got a certain grip on communications media; but their real influence is much less than they think. Thinking men are still feeding on the solid stuff — as paperback sales of Chesterton, Lewis, and the like, prove. My view at the present time is that it is bad strategy to attack the 'New Theology' too strongly. It has within itself the

seeds of its own destruction. Controversialists within the movement will tear one another to pieces if they are left to themselves for a bit. It has already begun to happen."

● The Professor of Historical Theology at the University of London: "Ernest Gellner once remarked, 'A cleric who loses his faith abandons his calling; a philosopher who loses his, redefines his subject.' Some clerics seem to have taken a leaf from the philosophers."

● The Bishop of Alabama: "In the House of Bishops, the older one is, the 'fronter' he sits. Since I have been consecrated longer than any other active bishop in the American Church, I sit in the very middle of the front row. I can hear very well there, but I get a crick in my neck craning around to see what the younger bishops are doing."

● A professor of history: "Sometimes I think that the difficulty of our bishops is that, like so many of the priests, they are under-educated. The Byzantine writers on the ascetic life stressed the importance of the aspirant learning *diakrisis* — that is, judgment, the ability to distinguish between true and false, good and evil. The bishops as a body do not seem to possess that ability and the result is that they are confused on what is heresy and are willing to swallow the new morality."

FORTH & BACK

The General Convention will get wide press coverage, but we should fully understand what is being said before getting exercised.—A parish bulletin

Exorcism may be exactly what the General Convention and certain ecclesiastical periodicals need.

If the quality of writing is not much better today than in earlier years . . . the pay for the writing is, and I'm all for it. Perhaps the greatest satire ever produced remains *Gulliver's Travels*. [The Dean of St. Patrick's, Dublin,] Jonathan Swift was born exactly 300 years ago. For his masterpiece he received a thousand dollars. In view of what some of the young nuts look like who are hanging around our street corners today, with their long hair and dirty necks and prissy ways, I incline more and more to Swift's proposal regarding children: that

they be systematically fattened and then eaten."—Herbert R. Mayes in the *Saturday Review*

Maybe the parents should be eaten: they seldom need further fattening.

Ladies: The custom in the Episcopal Church is for you to cover your heads when you attend Church. If you don't want to wear a hat, you may wear a lace chapel cap, which can be purchased at several clothing stores in the city, or a scarf. On the other hand, the most important thing is for you to be in church on Sunday, even if you are bear-headed.—A parish bulletin.

And bring your mate, even if he is a little grizzly.

"New parish house, with church visible in background at right"—Caption beneath a picture in a diocesan magazine.

As usual, just barely visible.



City Church Directory EPISCOPAL

St. Paul's, 33 East Main Street

XV Trinity: 8 and 10 A.M.—Morning Prayer

Wednesday: 12:05 P.M., Holy Communion

—*Chillicothe (Ohio) Gazette*

Now that they've got Communism going on Wednesday, maybe Communion on Sunday will seem less daring.

PRIESTHOOD

TO REDEEM the world, Christ did not write a book. He formed a society of Spirit-bearing men and women who were incorporated into His life and possessed by the Holy Ghost. They are His Body, through which He acts and speaks and continues to work out the world's redemption. Each spirit-bearing person must contribute his best to the life of the whole — his best judgment, his best activities, his best devotion. The Church does not consist merely of those who guide and rule it—the bishops, priests, and deacons: they perform different functions in the Body of Christ; they act for the whole Body, the Body of our great High Priest, of which every member is a priest. You are, through your baptism and confirmation, just as much a priest as any parish priest is; but his is a *ministerial* priesthood, which acts for the Body in its corporate activity, just as your hand or foot acts for your body to fulfill its common purposes — while you are an individual priest, who act for your neighbors, your family, yourself, but who has not been commissioned to act for the Body.

If you are sick, some of the cells in your body are failing to perform their function aright. When evils appear in the

Church, some of its members are failing to perform their functions, or are seeking selfish ends and neglecting the common welfare of the whole Church. Examine yourself then on your priestly functions, which are to offer sacrifice, to intercede, to bless, and to forgive. Are you offering yourself to God regularly at the Eucharist in union with the sacrifice of Christ; does the spirit of self-sacrifice make you really and habitually unselfish? Are you fervent in intercession? Are you contributing all you can of love, devotion, and enthusiasm; of efficient work and material means to the Church, the Body of Christ? Are you quickly ready to forgive those who offend or injure you? —A Monk of the Community of the Resurrection.



BREAD

Be gentle

When you touch bread.

Let it not lie

Uncared for — unwanted.

So often bread

Is taken for granted.

There is so much beauty

In bread —

Beauty of sun and soil,

Beauty of patient toil.

Winds and rains have caressed it,

Christ often blessed it.

Be gentle

When you touch bread.

Author Unknown

CALLER

RELIGIOUS orders have learned through the years to be content with mere toleration by their ecclesiastical superiors; for different reasons, all understandable but none excusable, even some bishops still will have nothing to do with religious orders. An American nun answered the door of the convent and found there a youngish and personable cleric, to whom she said, "What may I do for you, Father?"

She was somewhat stunned by his answer, "Sister, I have come to see what I can do for you. I am your new Bishop." It was the first time that a bishop of that diocese had ever set foot on the convent grounds. —Taddled from *The Little Chronicle* (O.S.F.)



PROFESSIONALS

IF YOU found no priest in church one Sunday, you would be disturbed — the more so for knowing that he was safe and sound, fishing, reading, or resting up after a big night before. You might go so far as to ask, "Doesn't he know he's getting paid to be here?"

That would bring the matter into the open. Most folk think of the priest as a full-time pro-

fessional; the layman too often sees himself as the part-time amateur. Such a view is, of course, false. The priest and the layman are both by virtue of their Baptism part of the *laos*, the people of God. Priest and plumber both should be full-time Christians. Both share an identical calling "to follow Christ, to worship God every Sunday in his Church, and to work and pray and give for the spread of his kingdom."

The priest is in church on Sunday for a reason that has nothing to do with money; he is there because he is a Christian. The high calling of every Christian is to worship and serve God. Strange as it may sound, God expects the layman to be as faithful as the priest in worship, prayer, and Christian duty. Both share a common life in the Body of Christ. Neither is more important than the other.

We are sometimes tempted to experiment with a paid congregation. After all, many members of paid choirs are shortly converted and become faithful Churchmen, where nothing has happened spiritually to our amateur part-time church-goers for years. It may be that persons who come to worship regularly as a professional duty are closer to the Kingdom of God than those who drift in when they feel like it, to be enlightened, uplifted, or entertained.

—Taddled from a parish paper

ASSEMBLY

EVERY delegate to a diocesan convention hopes secretly that this one will be different, that he will hear a call to action and be given opportunity to participate in the mending, healing, reconciling ministry of the Church to all men. For too long the only expectation the Church has faithfully met has been to provide people the opportunity to give money to it.

There should be little wonder that the Church loses many energetic, thoughtful, active people when the only challenge to them is to give money or to keep the parish house humming, and the only accomplishment of its conventions is to account for its spending of that money and the time of those who are paid by it.

We invoke the guidance of the Holy Spirit early in our meetings and then practically insure that He will not be heard by anyone in the course of the deliberations. Little reference is made to our Lord or His Spirit in the discussions and altercations, and no time is provided for prophecy or prayer in the middle of them; the Church's meetings seem to be less sacred than secular assemblies.

The standards discernible in the Church's councils as well as in its parish life should be those of the serving Church; it should

be seen that people are more important than property or institutions, and that even the least among the brethren is important to the Body and must be served and encouraged and heard. Only then can the whole Church be constructive and constant in the service of her Lord. — A parish priest.



HOME

IT IS the Christian parent in the Christian home who must, with the grace that comes from God through His Church begin to remake our culture. If our culture has slipped into unsound habits of irresponsibility and egocentricity (and it has) the Christian home is the place where we must begin to mitigate those habits. If our culture has slipped into carelessness regarding human values (and it has) the Christian home is the place where those values can be cherished and made to grow in influence. If our culture has learned to put a disastrously high premium on competition (and it has), the Christian home is the place where the co-operative virtues can be a strength and a delight. Nowhere in our culture is there an institution that can more vigorously and deeply serve the needs of our maturing than can the Christian home.—The Bishop of Western Michigan.

WANTED

A Doctor of Veterinary Medicine to hang out his shingle in Eureka Springs, a town of 1,500 people (most of them have moved there after considering other locations) in a section of the Arkansas Ozarks devoted largely to tourists, water sports, sightseeing and stock raising, and where life is paced and priced to be enjoyed. With the loss of the town's only veterinarian, the nearest physician to the furred and feathered is a Churchman in Berryville, twelve miles and mountains away, and he is greatly overworked. The spot is open to a D.V.M. who is hankering for some time for himself and his family, for fishing, and for the leisure life that the Ozarks offer, especially in lovely Eureka Springs.

The problem of training priests for the healing ministry is of great importance but exceedingly difficult. There is, however, no room for permissive latitude in the ministry of healing. As a part of a priest's over-all pastorate, the therapy of a healing ministry is not optional.—*The Episcopalian*

BURIALS

✠ Robert Allan Pinkerton, 62, the last of his name to head Pinkerton's, Inc., founded (as Pinkerton National Detective Agency) in Chicago in 1850 by his great-grandfather; its agents once hunted down Jesse James and other outlaws but nowadays investigating is a smaller part of the \$71-million annual business than providing guards for race tracks, plants, schools, etc., from offices in 65 cities; he was president from 1930 until shortly before his death; from St. Mark's Church, Islip (Diocese of Long Island), New York. Allan Pinkerton (1819-1884) was born in Glasgow, the son of a police sergeant who was severely injured in a riot and was bedfast until he died four years later. To help maintain the family, young Allan was apprenticed at twelve to a cooper (a maker or repairer of barrels, then all wooden) and became an independent craftsman at the age of nineteen. After coming to America in 1842 and establishing his own cooper's shop near Chicago, he chanced upon a rendezvous for counterfeiters while

cutting hoop poles on an unfrequented island. He led the party which captured the gang and followed that exploit with other successes that led to his appointment as Deputy Sheriff of Cook County. In response to requests from several railroad presidents whose lines were constantly being robbed, he joined with a lawyer to form the first private detective agency in the country (he once protected President Lincoln). He retired in 1869 after a stroke and wrote reminiscent detective narratives (eighteen volumes) which helped to spread the name and fame of Pinkerton.

✠ Dom Francis Hilary (Trevor Wilbur) Bacon, 64, priest since 1936, Benedictine monk since 1938, and liturgical artist; who was one of the founders of St. Gregory's Priory (1939, in Valparaiso, Diocese of Northern Indiana); from the monastery chapel near Three Rivers, Diocese of Western Michigan, home of the Order since 1947.

✠ May Davenport Seymour, 83-year-old widow, Founder and Curator Emeritus of the Theatre and Music collection of the Museum of the City of New York (she built up the collection from one playbill and one photograph in 1927 to one of the greatest in the world of memorabilia of the New York stage), former actress (many members of her family were actors — all well known), and

mother of actress Anne Seymour; from the Church of the Transfiguration, New York City.

✠ Harry Elmer Humphreys Jr., 66, son of a Philadelphia policeman, whose seven years of night-school training enabled him to advance from Pennsylvania Railroad clerk through various jobs, offices and firms to become President and Chairman of Uniroyal, Inc. (formerly the United States Rubber Company); who once told the National Association of Manufacturers, "Businessmen are responsible to all the people who have a stake in their enterprises; that includes stockholders and employees and customers; it also includes the general public"; from the Church of St. James the Less, Scarsdale, in the Diocese of New York.

✠ Theodore Giles Montague, 69, who worked his way up from a clerical job with a Wisconsin milk company to become, at the age of 39, President of the Borden Company and who, in that office, made Elsie the queen of American cows and who later gave the name of her consort to Elmer's Glue-All; from Christ Church Greenwich, in the Diocese of Connecticut.

✠ Mrs. Pierre Harang, 61, who as Miriam Gibson French was sometime beauty editor of *Charm* magazine and, later, co-

McCall's (her husband was an official with Houbigant, Inc., perfumers); from All Saints' Church, Peterboro, Diocese of New Hampshire.

✠ Joseph MacCaulay, 76, who first appeared on Broadway in *The Lost Leader* in 1919 and thereafter seldom missed a season (he last appeared as Tom Keeney in *Funny Girl*); he was also active in TV (*From These Roots*) and in municipal opera companies (he was a Gilbert and Sullivan specialist and played twelve seasons with Kansas City's Starlight Theater): from the Church of the Transfiguration, Manhattan, in which parish he helped found the Episcopal Actors' Guild of America.

✠ Harold Linwood Bowen, 81, V Bishop of Colorado (1949-1955, Consecrated Coadjutor in 1947); from the Church of St. James-by-the-Sea, La Jolla (Diocese of Los Angeles), California.

✠ Robert Eastman Woodruff, 83, Wisconsin-born civil engineer who joined the Erie Railroad as a rodman and became President and later Chairman of what is now known as the Erie-Lackawanna Railroad (he retired in 1949); from St. Paul's Church, Delray Beach, in the Diocese of South Florida.

✠ Albert Sidney Thomas, 94, IX Bishop of South Carolina (1928-1943); from St. Michael's Church, in the See City

of Charleston, of which parish he was once rector, as were two of his predecessors, and in whose graveyard are buried the bodies of all three bishops.

✠ Mrs. J. Borden Harriman, 97, an ambulance driver during World War I (her banker husband died in 1914), Minister to Norway at the beginning of World War II (at the age of 69 she fled with the Norwegian Government, dodging German bombers by hiding in forests, and reached the Swedish border in four days; later she crossed and recrossed the border to help evacuate United States citizens), an early crusader for social rights (at the age of 84 she led a 1955 parade through the Capital to protest "taxation without representation" in the District of Columbia), and the first person to receive the Citation of Merit for Distinguished Service to the Nation (1963); from the Cathedral Church of St. Peter and St. Paul, in the Diocese of Washington (D.C.)

✠ The former Doris Olive Francis, the wife of author Alan Paton (they married in 1928); in Kloof, Diocese of Natal, Province of South Africa.

✠ Theodore Roosevelt Pell, 89, realtor and many times U.S. tennis champion (indoor singles and doubles — his legendary backhand stroke was rated as one of the strongest in the world and helped earn him a niche in the National Lawn

Tennis Hall of Fame), whose family lent its name to much of what is now Pelham Manor in Westchester County, and whose godmother was the mother of the XXVI President of the United States, from St. Stephen's Church, Port Washington (Diocese of Long Island), New York.

✠ Sister Doris Mary, who one spring day went to St. Margaret's Convent, Louisburg Square, Boston, to be instructed in altar guild work which she, a school teacher at the time, was to execute the following summer at nearby Adelynrood (a retreat center operated by the Society of the Companions of the Holy Cross) and who shortly thereupon returned to stay the rest of her life as a member of the Order (her last assignment was St. Luke's Germantown, Pennsylvania); from the mother house chapel, in the seventh year of her profession.

✠ William Baring-Gould, 54, Minneapolis-born Time Inc. circulation executive, Baker St. Irregular (his 200-year-old farm house was weighted with Holmesiana), author (his *Lure of the Limerick* came out last July and *The Annotated Sherlock Holmes* will be published before the end of 1967), and grandson of Sabine Baring-Gould (1834-1924), a priest of the English Church and author of 159 published works (including the fifteen-volume

standard work, *Lives of the Saints*) and numerous hymns (including "Onward, Christian Soldiers"); from St. Matthew's Church, Bedford, Diocese of New York.

✠ Ernest Henderson, Sr., 70, co-founder and for thirty years boss of the Sheraton Corporation of America, the largest hotel chain in the world (153 units in ten countries), whose home was only a few doors from the Convent of St. Margaret on Louisburg Square; from Trinity Church, Boston. The Company's title was taken from the Boston hotel named after a nineteenth century cabinet maker, Thomas Sheraton (its electric sign was so impressive that renaming all the other hotels in the system was easier than changing it). The Sheraton chain recently agreed in principle to sell its holdings for some \$200 million to the International Telephone and Telegraph Corporation, which already operates some Holiday Inns.

✠ Mrs. Oliver H.P. LaFarge, 90, daughter of a governor of the New York Stock Exchange, short-story writer and poet (*Century Magazine*, *Munsey's*, *Smart Set*, *Atlantic Monthly*); she used the names Graham Horne and Florence Jacqueline LaFarge), and novelist (*Forever After* — 1935), who was the daughter-in-law of the noted painter, John LaFarge, and

sister-in-law of Oliver LaFarge (champion of the American Indian, whose 1929 book, *Laughing Boy*, won the Pulitzer Prize); her husband (died 1936) was an investment man and amateur artist; from the Church of the Incarnation, Madison Avenue, Diocese of New York.

✠ Julian Allen, 67, who, after going to France to drive an ambulance in World War I, stayed on to work for J. P. Morgan & Co. and eventually be placed in charge of all European offices of the Morgan Guaranty Trust Company; from the American Church's Holy Trinity Cathedral, Paris.

✠ Clarence Belden Randall, 76, New York-born lawyer whose village-store and mind-your-own-business upbringing and whose early (1925) association with Inland Steel Company opened the way for him to become that firm's President and Chairman and that industry's chief spokesman (his TV reply to President Truman's seizure of the steel companies in 1952 made him known throughout the country) and counsellor to Presidents Eisenhower and Kennedy; from Christ Church, Winnetka (Diocese of Chicago), Illinois. In 1929 Christ Church planned to build a new rectory and educational building with a small chapel, and Mr. Randall was given the job of raising the

necessary \$300,000. The kick-off dinner was scheduled for Thursday 31 October, but on Tuesday 29 October, the stock market collapsed, which spelled disaster for many families on Chicago's North Shore, and so Mr. Randall called a meeting of the vestry for noon the next day. "As I left the office for that fateful meeting, I learned that the Board of Governors had just closed the New York Stock Exchange. Seldom have I seen a gloomier group of men. There were some wealthy ones who had just seen their familiar world crash in complete wreckage, and none who did not sense the terror of the impending disaster. We knew, of course, that our meeting was not one of business men, but of members of a Church that for nineteen centuries had refused to bow before man-made trouble. The Junior Warden rose and said calmly, 'I think there are more important things in life than

Whatever happens, even in a world three-quarters blotted out by a weapon of destruction, there will always be in the back part of some cellar a small group crowding around a table and a man anointed who breaks and distributes the Living Bread.—François Mauriac

the New York Stock Exchange.' He pointed out that most of the parishioners worked for a living and would be paying their pledges out of income, so that they would not be too greatly affected by the crash in capital values. From that point on, the meeting sparkled. The man who had lost most in the market and who had previously promised the first large gift, rose and said that he proposed to make his gift anyway, and that he would do so the following morning. When the vote came on what to do, it was unanimous to go ahead. Our dinner the next night reflected the same fire of enthusiasm. The campaign swept ahead, the \$300,000 was raised, and the building completed on schedule — the stock market to the contrary notwithstanding."

✠ Mrs. Harry Beal, 80, widow of the II Bishop of Panama and the Canal Zone (1937-1944); from St. Paul's Cathedral Church (Diocese of Los Angeles), California.

✠ Walter E. Armstrong, 71, an expert on animal care and feeding who pioneered in canning food for kennels and whose succession of dog food firms were purchased by General Foods (Gaines), the Bordon Company (Armstrong), and Standard Brands (Hunt Club and Old Trusty); from Christ Church, Sherburne, Diocese of Central New York.

✠ Sister Claire Margaret, sometime in charge of St. Margaret's work in the Dioceses of Newark, Washington, and Haiti; from St. Margaret's Chapel, Port-au-Prince; in the 44th year of her profession.

✠ Samuel Harrington Littel, 94, Delaware-born missionary to China for over thirty years, and V Bishop of Honolulu (1930-1942); from the Chapel of St. Barnabas' Hospital, the Bronx (Diocese of New York), where he had been a patient for the last nine years.

✠ John D. Butt, 79, retired (since 1959) Board Chairman and President of the Seamen's Bank for Savings, who did much to rehabilitate Manhattan's rundown neighborhoods long before "slum clearance" became a popular slogan, treasurer of the Board of Managers of Long Island's Church Charity Foundation, and a trustee of the General Theological Seminary; from Trinity Church, Wall Street.

✠ Lawrence Litchfield, Jr., 67, son of a Pittsburgh physician, who during his forty years with the Aluminum Company of America went from explorations to the presidency and board chairmanship, and who was an authority on raw metal resources as well as monkey meat, parrot soup, and Norwegian elk-hounds; from the Church of the Ascension, in the See City of Pittsburgh, Pennsylvania.

EXCELLENCE

WHO can find a virtuous woman? Her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She payeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and

she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates. *The Book of Proverbs*, 31:10-31.



SHOCK

THE EARLY Church of St. Paul and the Christian evangelists was a shock to society. Christianity taken straight, without dilution by rationalism or popular promotion, still shocks. It is not a religion of accommodation, nor a formula for personal success, nor for peace of mind, but addresses itself to the problem of men reconciling themselves to God. When I say that, do I sound like someone looking back to the religion of divine revelation that the old horse used to haul me off to listen to as a child? It could be true — an unashamed admission. — A former editor of *Fortune*

MODEL

UNCTION

TUNSTALL, close by Kirkby Lonsdale in Westmorland, [England,] contains the original of "Brocklebridge Church" in the novel *Jane Eyre*. Charlotte and Emily Bronte went to the Clergy Daughters School at Cowan Bridge in 1824 and 1825, and Charlotte used it as her "Lowood" in the novel.

The school was founded by the Rev'd William Carus Wilson, Vicar of Tunstall, and it was to his church that Charlotte and Emily walked each Sunday. There is a small room over the porch — presumably a priest's room — in which the sisters used to eat their picnic lunches between Sunday services.

Kirkby Lonsdale itself became "Lowton" in the story, and the school at Cowan Bridge was subsequently moved to Casterton, where it still functions.—*Home Words*

ONE can never tell when a patient gets better—after Holy Unction what might have been the result had no sacrament been administered. All doctors know of cases of spontaneous cure from no known cause; but in this world of cause and effect there always is an effect to a sacrament, and it may be one of three possibilities.

Normally, it is recovery, sudden or slow, full or partial. Sometimes it is preparation for peaceful death in faith and hope. At other times there is no apparent physical or mental healing, but a gift of grace to bear the affliction in union with the Cross to the greater glory of God.

Always, however, there is a gift of tranquility and inward peace, which comes from conformity with the will of God.
—An English priest

CRAFTSMEN

SOMEONE has blended the plaster
And someone has carried the stone;
Neither the man nor the master
Has ever builded alone.

Making a roof from the weather,
Or building a house for the King . . .
Only by working together
Have men accomplished a thing.

—*Forward in Erie*

APPLAUSE

St. JOHN Chrysostom ["John the Golden-mouthed", 354-407, Patriarch of Constantinople 397-404, the only author of a prayer to have a by-line in the Prayer Book; his nickname (golden voice) refers to his fame as a preacher] once was interrupted by applause as he was concluding a sermon. "Do you give praise to what has been said?" he asked his congregation. "I want no applause, nor tumults, nor noise. One thing only do I wish, that quietly and intelligently listening, you should do what is said. That is the only applause, that is the panegyric for me. For the things here present are no dramatic spectacle, neither do you now sit gazing on actors, that you may merely applaud. This place is a spiritual school. There is but one thing to aim at: duly to perform the things that have been spoken and to show forth our obedience by our works. Only then shall we have obtained it."

On another occasion when he was applauded in church, St. John said that it is easy to teach by words but that the example of one's life is a better lesson. He said that some preachers take great pains with their sermons, and if they get applause from the crowds, it is to them as if they gained the very kingdom

of heaven; but if silence follows the close of their speech, it is worse than hell itself, the dejection that falls upon their spirits from the silence!" He then admitted that he was exhilarated by applause when he was in the pulpit, but only briefly, for afterwards he reflected that many of those who cheered would not do the things they had applauded. The only solution, he announced, was to forbid all applause — and the announcement brought down the house with applause.

—Taddled from *The Preaching of Chrysostom* (ten homilies on the Sermon on the Mount in an early Victorian translation), edited and introduced by Jaroslav Pelikan, published recently by Fortress Press, 2900 Queen Lane, Philadelphia 19129, at \$3.25 (paperback).



If we believe that a sacrament is an outward and visible sign of an inward and spiritual grace (if we are orthodox Christians, we so believe), we must also believe that all of God's creation is an outward and visible sign of His inward and spiritual grace. Man-made ugliness, such as we are now seeing in church architecture and accoutrements, is a rejection of the sacramental nature of God's universe, a sign of the brutalization of humanity, and an affront to all mankind.—From a parish paper

THANK YOU

SOME TIME ago in London, a little old charwoman was taken to the hospital. During her convalescence she made many friends as she visited among the sick. The whole hospital came to love her, but none more fervently than a freckle-faced, red-haired boy about twelve. The boy's mother learned to appreciate the charwoman too, and there grew up a strong bond between the two women of such different backgrounds.

One night the little charwoman was awakened by a commotion in the boy's room. She noticed the sober faces of the physicians and the tenseness of the nurses. Soon the boy's mother came to her, and between sobs said that her young son had only a few minutes to live and asked the charwoman

to go over to her boy and prepare him for the mystery of death. She took the boy's hands into her own and, with love shining from her eyes, said: "My son, listen to me. God made you. God loves you. God sent His Son into the world to die for you. Now God calls you to come to Him."

The boy looked searchingly into her face. "Tell me again," he asked.

She repeated what she had told him: "God made you. God loves you. God sent His Son into the world to die for you. Now God calls you to come to Him."

The boy lifted his frail arms, pulled himself up, and with a radiant smile said, "Tell God — Thank you," and slipped away into eternity. — Taddled from a parish paper

RAPPING

IN REPORTING about riots staged by rampaging youths, *Newsweek* quoted the Governor of New Hampshire: "[The riots are] a symptom of moral sickness." A West Los Angeles psychologist: "Parents have made a big contribution toward developing . . . careless attitudes toward law and order." A New

York *World-Telegram* editorial: "Nobody, of course, teaches . . . youngsters to stage . . . mob riots, but apparently nobody has taught them not to, either. . . . The most effective antidote for this adolescent ailment would be some . . . rapping by the parents when they get the kids back home."

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any other happy day
of the year.

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QUARTER WATCH



IN CHRIST CHURCH Cathedral, Houston, in the Diocese of Texas, an Anglican priest solemnized the marriage of his daughter to a Roman Catholic; what made the affair unusual was that the Vatican had approved the ceremony, without requiring anything else to be done in a Roman church by a Roman priest; according to a Vatican spokesman, it was a first — as far as Anglicans are concerned.

¶ In Trinity Church, Chicago, the daughter of the Bishop of Gambia & the Rio Pongas (Province of West Africa) took to husband a Nigerian student at Chicago City College.

¶ On 17 October last and in Trinity Cathedral Church, Little Rock, 51-year-old Christoph Keller, Jr., a priest since 1957, the son, nephew, and brother of priests, since 1962 Dean of St. Andrew's Cathedral Church, Jackson, Mississippi, and sometime Vicar of St. James' Church, Eureka Springs, was consecrated Bishop Coadjutor of Arkansas.

¶ Last autumn, TAD asked, "Does anybody know the amount of the largest bequest that was ever received within the American Church, who gave it, and who got it?" A TAD reader in Connecticut wrote, "The

largest gift ever given the American Church was the life and ministry of Father Huntington, Founder of the Order of the Holy Cross. The gift was given by the Holy Spirit which made Father Huntington aware of his priestly vocation. It was given to the Order, to the Church, and to all who have benefited from the work of the Holy Cross Order. Glad to be of help."

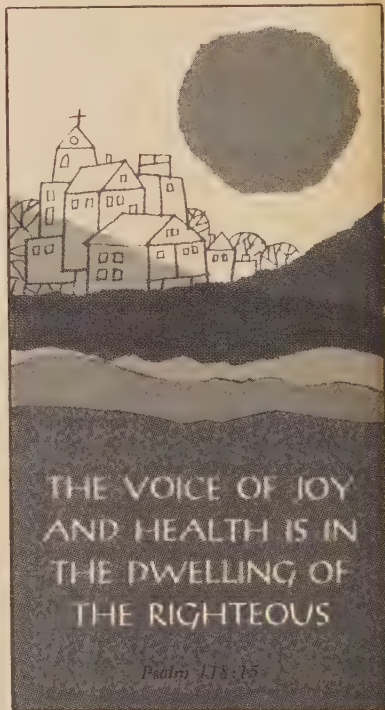
¶Will the anonymous reader in Gulfport, Mississippi, please accept TAD's sincere thanks for his welcome and generous gift? If he would supply his name and address, he could be thanked properly.

¶From a Pennsylvania priest: "I don't suppose that my one dollar will keep you in business, but at least it shows that I like your magazine. It is a joy to see that somebody believes in the Faith."

¶Information about the Rev'd Horace Wood Stowell, who died in 1931 while Rector of the Church of the Epiphany, Glenburn (Diocese of Bethlehem), Pennsylvania, is desired by his grandson, Mr. William C. Williams, 1640 South Primrose Avenue, Alhambra, California 91803, who wrote, "While a quiet and regular life is seldom the object of popularity today, it is my opinion that he contributed greatly through his ministry and talents to the preservation and increase of

Christian morality and art. Anything and everything about him is of importance to me."

¶The oldest wooden church building in the world is believed to be that of St. Andrew's, Greensted, in England's Diocese of Chelmsford: it was built in A.D. 845, partly with timbers



The EBC's winter bookmark, somewhat reduced. Blue and yellow shades on white stock. Rate 35c for a packet of 25, or \$1.00 for three packets. Postage not charged if payment accompanies an order. Be sure to specify winter one.

from an earlier church put up on the site two centuries before.

¶The books by "Xavier Byrne" on each of the four sessions of the second Vatican Council have been combined in the \$10 volume by Farrar, Straus and Giroux, 19 Union Square West, New York City 10003. The chronologies, lists of speakers, and documentary appendices included in the original books have been omitted and a few corrections and second thoughts put in, but the on-the-scene and at-the-time flavor of the text has not been altered. The report is a joy to reread and, as TAD said of the original *Letters from Vatican City*, "extraordinarily well-written from a Roman point of view that truly deserves the name Catholic." (Individual volumes will continue to be available.)

¶When the invaluable "Philanthropic Digest" resumed publication after its usual summer vacation and had to catch up on a lot of reporting, not one gift to the Church was mentioned. TAD still thinks it would be good to have a 250-word (or less) explanation of why the Church is failing to receive its share of gifts. If those agencies and individuals whose principal concern is getting money for Church work don't give the matter serious study, and that on bequests and gifts to the Church will become both smaller and rarer.

¶Twenty-one representatives of the Australian Council of Churches (the Archbishop of Melbourne headed up the Anglican delegation) and the Church of Rome had a three-day get-together (the first) at a Franciscan retreat house near Sydney.

¶As of 1 June 1967, Paul Rusch, Founder of KEEP (Kiyosato Educational Experiment Project, set up 85 miles west of Tokyo right after the war as a demonstration of practical Christianity in rural areas and financed mostly by American Churchmen — there are already two self-supporting churches — has 797 Japanese godchildren. (U.S.A. address: 343 South Dearborn St., Chicago 60604.)

¶It seems that almost all the various reports made to the General Convention in Seattle asked for a committee to be appointed to advise somebody, generally a bishop, including the Presiding Bishop. If a man is qualified to be consecrated bishop, he should be brainy enough to advise other bishops — and they should be wise (and humble!) enough to seek his counsel. If a man does not himself know where to go for advice, he is no good to begin with. You cannot legislate wisdom; either the man has it or he doesn't. The solution to most of the Church's problems is not to be found in committees, reports, resolutions, pro-

grams, and other gimmicks, but in selecting abler, holier, and more faithful priests to be elevated to the apostolic office.

¶Will the Churchman in or near Rochester, New York, who wrote on TAD's introductory notice (printed on yellow paper), "Remove from mailing list" and mailed the same 28 August (in the birthday envelope), please be kind enough also to supply his name and address?

Vermont Connecticut Royster, Editor of the *Wall Street Journal* since 1958 and a newspaperman for more than thirty years, has written a book of essays, *A Pride of Prejudices*. We've read only reviews of the book, but if it's as good as the articles in his newspaper, it should be very good indeed. In any case, we can't help but wish that some of our writing theologians could be apprenticed to the *W.S.J.* for a space and so pick up the knack of writing intelligibly. The 361-page book is published by Alfred A. Knopf, 501 Madison Avenue, New York City 10022, at \$3.65.

¶Personal to B.S.H.: Ask the rector of your parish to explain why a priest of the Church, or, for that matter, the minister of any religious body, is never to be greeted or spoken of as "Reverend Jones", never addressed "Dear Reverend Jones",

or worse yet, never just plain "Reverend." (Most parish priests take care of that little job in their confirmation classes.) If you can bear with us, one of these days we'll be able to put into your hands our explanatory and convincing little brochure about the matter. In any event, don't let unenlightened commentators, writers, and editors misguide you. Your parish priest knows how to use ecclesiastical terminology correctly; the *Bonanza* people don't.

¶We were pleased to read, in a parish bulletin, a rather adequate account of the Ember Days, and find there the statement that on those days we are expected to pray for the bishops, priests, and deacons of the Church as well as "for a due supply of persons fitted to serve God in the Ministry". At the same time we were a little puzzled to find in the calendar of the same bulletin no celebration of the Holy Communion, not even Morning or Evening Prayer, scheduled for the Wednesday, Friday, and Saturday of that particular Embertide. It is fine to bid people to pray for the Church's clergy, but should not an opportunity to do so be provided, especially now?

¶TAD has a reader in Jackass Flats, Nevada. He's never sent his birthday dollars.

¶On the Feast of St. Andrew, Apostle and Martyr, in Trinity Cathedral Church, Sacramento,

39-year-old Edward McNair, a priest since 1941 and lately Rector of the Parish of the Incarnation, Santa Rosa, was consecrated Suffragan Bishop of Northern California.

¶ On the Feast of St. John, apostle and Evangelist, the third day of Christmas, in Kiel, Germany, Tom Goddard, Hillspeak's artist *in absentia* (New York City), took to wife Rag-a Tischler, whom he grew to know better and better while the two of them did the decorations and calligraphy for the BC's winter book, *A Gift of Light*.

¶ A dozen Anglican and a dozen Roman Catholic theologians met in Gazzarda, Italy, in January and again in London in September, recommended that the two communions take steps towards common use of church and other buildings, work for common texts of prayers used by both and co-operate in liturgical revision, and join forces in the education of candidates for Holy Orders. A third meeting was planned for the year's end.

¶ The states of Louisiana and Texas, with a total of 315,862 square miles, a combined population of 13 million people, six dioceses and twelve bishops, reported in the 1967 *Episcopal Church Annual* a total of 9,802 confirmations — an average of 17 per month or 68 confirmations a month for each of the

twelve bishops. The Diocese of Damaraland (Province of South Africa), 318,261 square miles, an estimated population of 520,000 and only one bishop, recorded 800 confirmations for last October. The bishops in Louisiana and Texas each confirmed an average of 2.3 persons a day; the African Bishop 26.6 each day.

¶ Personal to Mr. L.L.J.: TAD said nothing about the burial you mentioned because we did not know about it until you wrote. For such items, TAD depends largely on faithful correspondents who will cut them out of their local papers and send them along to us (it helps to have the entire page).

Personal to J.R.R., Delaware: The following account of a recent exercise may answer your question, "How much money could Hillspeak use *right now*?" Sometime ago the boss went out into the woods with the idea of not returning to Morningside (the name of our headquarters area on Grindstone Mountain) until he found the answer to a question that had been buzzing around in his mind for a long time: "If somebody did give us a million dollars, how would we use it?" (That is a good question. How would *you* use so large a sum for the Church?) People do give away such amounts or even larger ones (now and then they give them

anonymously), and they want to know how the money will be used. Just in case the question should be asked, he thought he'd better have the answer ready. He was gone an unexpectedly long time and he came back with a totally unexpected answer: "It would be better," he reported, "if the sum were nearer \$1.5-million." He denied having found a still, being stung by a swarm of bees, or bitten by a snake, or being caught under falling rocks; he was of a clear mind and he had the figures to show it (they are still on his desk — in one of the some-day piles). "What's more," he added, "although there are not many instances of late to prove it, there are still conscientious Church people of means who would like to do something really worthwhile for the Church. They will be along one of these days — if we can hold on long enough." If it took God seven years to convince the rector of a small parish that, contrary to the opinion of others, there should be an Episcopal Book Club, and, later, *The Anglican Digest*, not quite so long to plant the idea of SPEAK and all that it means for the whole Church, and then to find Hillspeak as a base for "Operation Unlimited", it may take a spell for God to convince somebody to put up enough money to get the shebang on four feet and standing, if not

running. If TAD had paid off the way it was (and still is hoped and expected, a third of that \$1.5 million would have been put in hand by nine years of Birthday Dollars. Come to think of it, though, God may figure that it is better economy to coax \$1.5-million out of one purse and at one time, rather than to jog a TADollar out of 165,000 purses annually for fifteen years. Anyway, Mr. J.R.R., \$1.5-million is the figure. Pass the word along if you wish.

¶During World War II Captain Colin Kelly crashed his plane into a Japanese warship because it meant protection and relief not only for the United States but more especially for the Philippines. Franklin Delano Roosevelt arranged for Captain Kelly's son, then only two or three years old, to receive a presidential appointment to West Point or the Naval Academy. Last autumn young Colin Kelly, a captain of the Army, resigned his commission and entered the Philadelphia Divinity School to study for the priesthood.

¶For the second time (this year as the guests of Trinity Parish, Wall Street, New York), and in the presence of bishops of both Churches, who exchanged the Kiss of Peace (the real thing, not that handshaking aberration encouraged in the Trial Liturgy), representative

of both Roman and Anglican Franciscans met together for common worship, a common meal, and what the religious call "charitable conversation."

¶A bishop's actions are subject to review by the whole Church.

¶In a sermon one Sunday last November, before a congregation that included the President of the United States, the rector of a Southern Virginia parish asked for "a logical, straightforward explanation" of the Administration's Viet Nam policy. It was a good question, well and respectfully expressed, but there were many who wondered if it had been asked in the right time and place. The Bishop of Southern Virginia is reported to have said that the priest spoke as an individual and not for the Episcopal Church or the diocese. TAD will welcome brief answers

to the question: When does a priest (or bishop) speak (1) for the Church and (2) as an individual? Answers should be confined to the when and when-not matter — the Viet Nam business in this instance is irrelevant.

¶In Guatemala City, William Carl Frey, a priest since 1956, and for four years Director of the Church's Spanish Publishing Center, Costa Rica, was consecrated I Bishop of Guatemala on the Sunday Next Before Advent.

¶The Church has 24 priests who, serving as chaplains, are stationed in and around Viet Nam.

¶From a letter: "You'd think that the way the rector of our parish is always wanting more money for this and that, he'd first try to convert the people. Once converted, really converted to the Faith, the people would

NOTE

coupon (not for subscribers, like) has name and address on the reverse. Foreigners are asked to their address on the envelope. save time and, an acknowledgment will not be filed unless received. Thank you, Happy Birthday!

CLIP THIS COUPON and place it in the envelope which was given to you earlier in the year, so that when your birthday anniversary rolls around you can mail the coupon (it has your name and address on it) along with your TADollar and thereby keep *The Anglican Digest* coming to you and going to others for another year — and have a

HAPPY BIRTHDAY

not have to be hounded for money all the time. Where your heart is, there will your treasure be. Apply that on a national scale and think what would happen — and what has not happened!"

¶ St. Stephen's Church, Fort Yukon, Alaska, has a frontal made of pure white deerskin and decorated with Indian beadwork.

¶ The Rt. Rev'd A. Ervine Swift (consecrated in 1951), who resigned in 1965 as Bishop of Puerto Rico (he also had oversight of the Virgin Islands), and was later assistant to the Bishop of Pennsylvania, is now Rector of St. Gregory's Parish, Boca Raton, in the Diocese of South Florida.

¶ This section is skimpy because the Quarter Watchman failed to make his reports daily. We have long wanted to relieve

him of at least some of his duties (he has other watches also), and he hopes that we can too — soon.

¶ If TADollars continue to increase as they have in the last six months, it can't be long until we shall have the money to afford the extra hands required not only to maintain a necessary schedule but also assure quality in content. In these days of change and confusion, Christian principles need all the certainty they can get; add that to what TAD can and should do for the Church, the opportunity is unlimited.

¶ "The voice of joy and health is in the dwellings of the righteous" — Psalm 118:15. (The text of the EBC's book *Mark for its winter selection, A Gift of Light*, a collection of thoughts from the writings of Father Andrew.)

PLEASE SEE THE OTHER SIDE OF THIS COUPON

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